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REPORT

ON THE

TOLS OF BENGAL, BIHÁR AND ORISSA

BY

MAHÁMAHOPÁDHYÁYA MAHESA CHANDRA NYÁYARATNA, C.I.E.,
PRINCIPAL SANSCRIT COLLEGE, CALCUTTA.

MAY 1891.

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GENERAL DEPARTMENT.

EDUCATION

CALCUTTA, THE 21ST MARCH 1892.

RESOLUTION No. 857.

READ the following papers on the subject of Sanskrit *tols* in Bengal:—

Letter from the Director of Public Instruction, No 6726, dated the 5th December 1890.

Letter to the Director of Public Instruction, No 24, dated the 12th January 1891

Letter from the Director of Public Instruction, No 9, dated the 17th January 1892, and its enclosure, from Mahamahopádhyáya Mahesa Chandra Nyáyaratna, C.I.E., Principal of the Sanskrit College, Calcutta.

The Principal of the Sanskrit College was deputed, under the orders of this Government, on a tour of inspection of Sanskrit *tols* in Bengal, the object of the inspection being to ascertain by personal enquiry which of the *tols* in the districts visited by him have the highest reputation, to report all necessary details regarding those *tols*, and, on the completion of his investigation, to submit recommendations for the encouragement of teachers and pupils at these institutions.

2. The report since received contains many interesting details regarding the constitution of the *tols*, the course of studies pursued in them, and the special characteristics which distinguish those of Bengal, Bihár, and Orissa. In the Province of Bihár, which Pandit Mahesa Chandra Nyáyaratna first visited, Sanskrit studies are, it is reported, at a low level. There is greater irregularity in the working of the *tols* in this particular portion of the Province than in other parts, owing to the greater poverty of the Bihár pandits, which compels them to go about visiting wealthy people and receiving gifts from them, to the necessary interruption of their work of teaching. It is not that gifts are not made to pandits in Bihár by noblemen and other wealthy people, but that such gifts, not being so systematic as they are in Bengal, afford the Bihár pandits less help than the Bengal pandits receive. Most of the Rajas of Bihár maintain, however, certain *tols* in their own towns, paying regular salaries to the pandits, and in some cases allowing free board also to the students. The Maharaja of Darbhanga already spends annually a large sum on the support of Sanskrit studies, and on the occasion of the visit of Pandit Mahesa Chandra Nyáyaratna he further signified his desire to establish a Sanskrit College at Darbhanga, and to make it a centre for the Title Examination. Associations have also been established in several places in Bihár with a view to promoting Sanskrit studies.

3. Of the three districts of the Orissa Division, Balasore has no *tols*. There are several in the Puri district and a few in Cuttack. The Jajpur subdivision of the latter differs greatly from the rest of the province in the matter of Sanskrit learning. It has long been noted as a Sanskrit centre. Vedic ceremonies have obtained here for many ages, there being even now two "*Agnihotri*" Brahmans who observe the "*Agnihotra*" ceremony, *i.e.*, keep the fire which was lighted at their birth perpetually burning, and perform the *Homa* ceremony with this fire morning and evening. This will continue till the death of each, when his cremation pile will be lighted from the fire so maintained. The Principal reports that in Orissa Sanskrit learning is at a lower level even than in Bihár, but that the institution of the Title Examination has given some impetus to the study of Sanskrit literature; that those who obtain titles on the result of this examination are held in honour in the province; and that the possession of a title is a passport also to employment in Government and private schools. The Puri and Dhenkanal Sanskrit Pathsalas alone send up candidates to the Title Examination. The rules in connection with the Title Examination are little known in the Province, except at Puri and Dhenkanal, and this, together with the absence of any local systems of examination, such as exist in Bengal and Bihár, operates prejudicially in the Province. The present low ebb of Sanskrit

teaching in Orissa is the more to be regretted, as it appears that in old times pandits were very liberally patronised by the Rajas, so much so that they received numerous rent-free grants of villages, certain parts of which were marked out for the exclusive residence of Brahman families devoted to the practice of religious rites or to the cultivation of Sanskrit learning.

At Puri, besides the Sanskrit pathsala, there are *maths* and *tols*, where Sanskrit teaching is carried on. A "math" is properly a convent of monks presided over by a *Swámí* or *Mahant*, the *Swámí* being absolute ruler of the *math* and owner of its property; but in the course of time the *maths* in Orissa have become places of instruction for students of Sanskrit.

The report notices as a peculiar feature of a few of the *tols* in the Puri district that, contrary to the inherent principle of a *tol*, the pandits, so far from teaching, lodging and boarding their pupils free, receive trifling fees of one, two or even three annas a month from each of the students.

4. In the Province of Bengal, which has always been especially celebrated for the study of the Nyáya philosophy, the renowned seats of Sanskrit learning are Nadia, Bikrampur, Bakla Chandradwip, Tribeni, Bhatpara, and Khanakul-Krishnagar. In Bengal, as a rule, pandits lodge and feed their pupils, the practice of old being for zamindars to make grants in perpetuity of rent-free land to pandits noted for their learning. It was mainly rent-free land that enabled pandits to support their families and bear, besides, the expense of free lodging and boarding for their pupils. Grants of rent-free lands have now to a great extent gone out of fashion, and have almost entirely ceased. Money contributions or gifts of rice to *tol* pandits continue to be regularly made by some patrons of Sanskrit learning, though such instances also are said to be at the present time few in number. The resources of pandits consist now chiefly of gifts called *viddya*, received from wealthy people of good caste, at *srádddhas*, marriages, the consecration of temples and tanks, return from pilgrimages, &c. Of late also certain patrons of Sanskrit learning have established institutions for the prosecution of Sanskrit studies, in which the teachers receive fixed salaries and the pupils receive stipends. The *tols* of Nadia, originally brought into being by royal initiative and long maintained by royal patronage, came to be maintained by Hindu zamindars after the Musalman conquest of the land. Owing, however, to the steady decline in Nadia, as elsewhere in Bengal, of grants of rent-free land and money gifts by Hindu zamindars and other wealthy Hindus, the numbers both of *tols* and pupils in that place have been gradually diminishing.

5. Besides the *tols*, there are institutions, religious and secular, managed either by local associations or by individual patrons, that have been engaged in promoting the study of Sanskrit. Twenty such institutions exist already in Bihár, five in Bengal, and one in Orissa. Of these five are examining Associations, namely (1) the Dacca Sárasvat Samaj; (2) the Bihár Sanskrit Sanjivan; (3) the Boaliya Dharma Sabha; (4) the Nadia College of Pandits; and (5) the Bhatpara Pariksha Samaj. All these Associations are said to have promised co-operation in any measures that may be taken by Government for the improvement of *tols* and the encouragement of Sanskrit learning; and in the following scheme it is proposed to make use of some or all of these associations, as well as of others that may hereafter be established with an approved organization, in holding examinations and in distributing rewards in accordance with the results.

6. With a view to the revival of Sanskrit study in these indigenous *tols*, specific proposals have been made by Mahamahopádhyáya Mahesa Chandra Nyáyaratna and approved by the Director of Public Instruction, which may be classified as follows:—

First—A provision for large salaries or stipends (non-pensionable) to the teachers of a few selected *tols* or other institutions for the study of Sanskrit; and

Second—A system of rewards in the form of small stipends to be awarded annually to teachers and pupils on the results of periodical examinations; the stipends to teachers being tenable for one year, and those to pupils for two years, a term which may be extended to three years in the case of Nyáya students.

7. The details of the proposals under the first and second heads are as follows:—

	Total per annum. Rs.
First head.	
Three stipends to Nadia *tols*, at Rs. 100, Rs. 60, and Rs. 50 a month	2,520
One stipend at Revilganj at Rs. 40	480
Ditto at Puri, Rs. 30	360
	3,360

Second head.

(*a*) *Rewards to teachers.*

	Rs.
Stipends to 20 teachers on the results of the first examination, at Rs. 6 a month each, and 20 teachers at Rs. 8 a month each ...	3,360
Stipends to 15 teachers on the results of the second examination, at Rs. 10 each a month, and 15 teachers at Rs. 12 each a month	3,960
Total ...	7,320

(*b*) *Rewards to pupils.*

	Annual cost. Rs.
On the results of the first examination, stipends to 100 pupils at Rs. 2 a month each	2,400
On the results of the second examination, stipends to 30 pupils at Rs. 3 a month each, and 30 pupils at Rs. 4 a month each...	2,520
	4,920

Of the grants included under the first head, it is suggested that the first and third of the Nadia stipends, as well as the stipends proposed for Revilganj and Puri, should be allotted to *tols* which devote themselves especially to the study of *Nyáya*, while the second of the Nadia stipends (Rs. 60) is intended for a *tol* in which *Smriti* (Hindu law) is the main study.

8. The present sanctioned expenditure amounts to Rs. 3,400, thus made up—

	Rs.
Allowance to *tol* students at Nadia, at Rs. 200 a month ...	2,400
Grant to Dacca Sarasvat Samaj	500
Grant to Bihár Sanskrit Sanjivan	500
	3,400

Of this amount it is asked that the first item may be continued, on the understanding that payments are in future made only to students of *Nyáya* and *Smriti* not resident in the town of Navadwip or its neighbourhood; but it is agreed that the second and third items may cease on sanction being accorded to the proposals formulated in the preceding paragraph. The total expenditure will therefore amount to Rs. 18,000 a year (Rs. 3,360 + Rs. 7,320 + Rs. 4,920 + Rs. 2,400), or Rs. 14,600 in excess of the present expenditure.

9. The Lieutenant-Governor has read with much interest the report of Pandit Mahesa Chandra Nyáyaratna and of the Director of Public Instruction on the subject of Sanskrit *tols* in Lower Bengal, and desires that the thanks of Government may be conveyed to the Pandit. As regards financial provision for carrying out the proposals, the Lieutenant-Governor directs that in addition to the allowance of Rs. 200 a month now paid to *tol* students at Nadia, the following arrangements shall be made:—

(*a*) Five stipends to *tols*, costing Rs. 3,360, will be awarded during the year 1892-93, the cost being met from savings in the Education Budget for that year.

(*b*) During the year 1892-93, on the result of examinations conducted by the recognised Associations, the whole of the rewards to teachers and one-half of the rewards to pupils will be awarded, *i.e.* Rs. 7,320 *plus* half of Rs. 4,920, or Rs. 9,780. This sum will have to be paid in the year 1893-94, so that in that year there will be required Rs. 3,360 *plus* Rs. 9,780, or Rs. 13,140.

(*c*) In 1893-94, examinations will again be held by the Associations for rewards to teachers and the remaining half of the rewards to pupils, and in 1894-95—

	Rs.
A provision will have to be made for	13,140
And the rest of the rewards to pupils	2,460
	15,600

(*d*) Provision should be made in due course in the Education Budgets of the years 1893-94 and 1894-95 for the additional sums of Rs. 13,140 and Rs. 15,600, that is, for a total expenditure of Rs. 18,000 in the latter year.

10. The Director of Public Instruction will be desired to submit hereafter for the orders of Government a scheme for the distribution of the rewards for teachers and pupils among the different Associations of the province, to be by them awarded, for 1893-94 and subsequent years, on the results of the examinations held by them. The Director will also be requested to settle, in communication with the Principal of the Sanskrit College and the local Associations, the subjects and standards of the different examinations, and the centres at which they are to be held.

11. The Lieutenant-Governor desires also to invite the co-operation and support of the wealthy nobility and gentry in Bengal in the furtherance of the study of Sanskrit, which the Government is anxious to encourage by the means above described.

ORDER.—Ordered that a copy of this Resolution be forwarded to the Director of Public Instruction for information and guidance, and for communication to Pandit Mahesa Chandra Nyáyaratna, and also to the Financial Department of this Office.

Ordered also that a copy of the Resolution be published in the *Calcutta Gazette*.

By order of the Lieutenant-Governor of Bengal,

C. E. BUCKLAND,

Secretary to the Government of Bengal.

No. 947.

COPY forwarded to the Director of Public Instruction for information and guidance, and for communication to Pandit Mahesa Chandra Nyáyaratna, Principal of the Sanskrit College.

No. 948.

COPY forwarded to the Financial Department of this Office for information and for favour of communication to the Accountant-General.

By order of the Lieutenant-Governor of Bengal,

W. MAUDE,

Under-Secy. to the Govt. of Bengal.

CALCUTTA,
The 30th March 1892.

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No. 9.

FROM SIR ALFRED CROFT, K.C.I.E.,

Director of Public Instruction, Bengal,

TO THE SECRETARY TO THE GOVERNMENT OF BENGAL,

GENERAL DEPARTMENT.

Dated Calcutta, the 17th January 1892.

SIR,

IN continuation of my No. 6745, dated the 3rd December 1891, I have the honour to submit the accompanying report by Mahámahopádhyáya Mahes Chandra Nyáyaratna, C.I.E., Principal of the Sanskrit College, Calcutta, communicating the results of the inspection of Sanskrit *tols* throughout Bengal, which he was instructed to undertake in Mr. Maude's letter No. 24, dated the 12th January 1891. The supplementary instructions which I issued to the Pandit in accordance with those orders were submitted to Government with my letter No. 434, dated the 22nd January 1891.

2. The report contains many interesting details, hitherto unpublished, regarding the constitution of the *tols*, the course of studies pursued in them, and the special characteristics which distinguish the *tols* of Bengal, of Bihar, and of Orissa. A full account is given of the various associations, religious or secular, which have been established in recent years for the promotion of Sanskrit study; of the Sanskrit schools maintained by these associations as well as by individual patrons of learning; of the examinations conducted by them, either independently of or in subordination to the Sanskrit Title examination held annually in Calcutta and other centres; and of the effect of such examinations in maintaining and stimulating the systematic study of Sanskrit. The newly-formed association known as the "Nadiya College of Pandits," the declared object of which is to combine the schools and studies of Nadiya into an organised institution, comes in for some candid criticism. The causes which have led to the decline of the *tols* and of the indigenous study of Sanskrit in recent years are discussed; and the report concludes with some general recommendations for reviving Sanskrit studies in the future, by a system of stipends to be awarded to a few selected teachers, and of rewards after examination to be paid to teachers and pupils alike.

3. Before considering the specific proposals which the Mahámahopádhyáya has made for the expenditure of Government money on the *tols* of Bengal, it is necessary to enquire whether there is reason to believe that such expenditure would have the desired effect, namely, a revival of Sanskrit study in these indigenous institutions. In the following extract from paragraph 81 of the report, Pandit Mahes Chandra Nyáyaratna, while clearly explaining the causes of the present decay, declares that it can only be arrested by very liberal help from outside:—

"The old custom of sons pursuing the calling of the father, which made pandits' sons grow up to be pandits unless they happened to lack the mental power to do so, is losing its hold upon the country, and pandits' sons are accordingly being trained up for secular callings that promise better prospects from a worldly point of view than the calling of a pandit. Thus it is that families of pandits in Bengal have all been tending to assimilate themselves to the other Brahman families of the province, *i.e.*, have all been tending towards secular callings that hold out prospects of pecuniary gain. Most of the best pandits of Bengal, all the Mahámahopádhyáyas without exception, have trained up or are training up their sons or grandsons for other callings than their own—have given them or are giving them, in fact, an English education. It is but natural that men should prepare their sons for such walks of life as they think would be most advantageous to them, and this is what the pandits of Bengal have been doing. Non-pandit Brahman families hardly ever think of training up any juvenile member at a *tol* for the career of a pandit. Our *tols* are thus being threatened with a stoppage of supply of boys. An utter stoppage of supply is not likely to occur in

the near future, but matters appear to be clearly tending to this. The aggregate intellectual capacity of the present generation of *tol* students is lower than that of the past generation as unquestionably, I think, as the number is lower; and this deterioration in quality and decrease in number, judging from present circumstances, tend to be progressive. To arrest this decline very liberal help from individuals and from the State would be needed."

The writer himself supplies a significant illustration of the tendency of the younger generation of pandits to forsake the calling of their ancestors. Himself the descendant of a long line of pandits, he is the last of his race, and his three sons are distinguished students of the Calcutta University. The question of chief importance is whether any aid that Government or that private individuals or associations would be likely to afford, could have any sensible effect in arresting this tendency. It may readily be admitted that in the case of men like Pandit Mahes Chandra Nyáyaratna, who have achieved distinction in paths that lead away from the simple surroundings of a *tol*, and whose lives are more largely affected by the influences and the interests of modern civilisation, it would have no such effect. But for the others—for the young Brahmans, sons of pandits of the old stamp, who have formed, and must always form, the backbone of the *tol* system—what effect would a fairly liberal system of aid have upon them? Our educational returns show some 16,000 or 17,000 students of *tols*, but only a small proportion of these intend to devote their lives to Sanskrit; the rest merely spend a year or two in a *tol* in order to acquire a rudimentary knowledge of the language before proceeding elsewhere for the studies that pay. We have to consider the probable effect of the proposals upon the pandit class—upon those who by the tradition of generations have become the repositories of indigenous Sanskrit learning. It is not enough, however, to show that the immediate result of instituting a system of stipends would be to attract to the *tols* a number of pupils of this class who now, owing to the difficulty of securing a maintenance during a further period of study, have to be take themselves to other callings. It is necessary to show further that, after the period of pupilage is past, such men, or a sufficient number of them, will continue to pursue the same path, no longer as students but as teachers. But these two questions are in reality one. The *tols*, it is urged, are falling away for want of pupils and of the funds for their maintenance. Provide a widespread system of stipends, and pupils will be attracted by the hope of gaining them. Provide qualified pupils and a provision for their maintenance, and there will be no lack of teachers.

4. I now turn to the specific proposals which the Pandit has made for giving effect to these principles. They are not fully contained in his report, but have been elaborated in subsequent conferences that I have had with him on the subject. They consist of two portions; the first, a provision for large salaries or stipends (non-pensionable) to the teachers of a few selected *tols* or other institutions for the study of Sanskrit; the second a system of small stipends to be awarded annually or for short terms to teachers and pupils on the results of periodical examinations.

5. The first set of proposals is contained in paragraphs 82 to 85 of the report. They include the award of three stipends of Rs. 100, Rs. 60, and Rs. 60 a month, respectively, the first two to the two Nyaya pandits, and the third to the Smriti pandit, who may from time to time be adjudged by Government to be the most distinguished and deserving among the pandits of Nadiya, the historical seat of Nyaya and Smriti learning. In general they would be awarded for the pandit's lifetime, or for so long as he maintained his *tol*; but there would be nothing to prevent the Government from transferring any stipend from its present possessor to a worthier claimant. A further proposal is that an allowance of Rs. 40 a month should be made to the Thompson Gautama Pathsala at Revilganj for the maintenance of a teacher of Nyaya, and an allowance of Rs. 30 a month for the same purpose to the Sanskrit pathsala at Puri, which is maintained by an endowment of Rs. 5,500 made by the late Maharaja of Balarampur, and by a subscription of Rs. 1,300 a year continued by his widow. The last proposal is that a grant of Rs. 25 a month should be made to the Sanskrit College of Calcutta for the maintenance of five Vedic pupils, when the projected class for teaching the Vedas is opened in that institution. Since the submission of the report, however, the Mahanta of Tarakesur has not only endowed the Vedic class in

perpetuity by an investment of Rs. 9,000, yielding Rs. 360 a year, but has also made provision for the maintenance of students attending the class by a further investment of Rs. 3,000. Both these generous gifts have been accepted by Government,* in addition to the earlier gift of Rs. 5,000 made for the establishment of a Vedic class by Babu Dwarkanath Pal of Bansbarai. In view of these endowments, Pandit Mahes Chandra has now withdrawn his proposal for the grant of Rs. 25 a month for scholarships to Vedic pupils in the Sanskrit College. He has also accepted a suggestion to reduce the second of the two Nyaya stipends mentioned above from Rs. 60 to Rs. 50. These amended proposals involve a monthly expenditure of Rs. 280 for five stipends, three in Nadiya, one at Revilganj, and one at Puri.

* General Department, No. 670, dated 11th December 1891, to the Director of Public Instruction.

In this connexion it will be noticed that the Pandit also urges (paragraph 83) the continuance of the grant of Rs. 200 a month which is made by Government to the pupils of the Nadiya *tols* as a subsistence allowance. This allowance dates from before 1829. He proposes the following modifications in the conditions under which the grant is now made; that it should be confined, as in former days, to students of Nyaya and Smriti, local residents being excluded; and that the ordinary allowance to a student should be Rs. 4 a month, subject to reduction to Rs. 2 in the case of certain students who already receive daily allowances from existing private foundations attached to two *tols* known as the *páká* and the *kánchá tols*.

6. The reasons which may be urged for giving exceptional encouragement to the study of Nyaya at Nadiya are the following. Nadiya is recognised throughout India as the head-quarters of the Nyáya philosophy, and students resort thither from all parts of the continent in order to study it. It would be regarded as a great loss to Sanskrit studies, if Nyáya were to decline and fall into neglect in its chosen home; and without special support there may be some danger of this result. The offer by Government of two valuable stipends to those who might be selected from time to time as the foremost professors of that subject would unquestionably supply an incentive and encouragement to the whole body of teachers of Nyáya, both present and future. The proposed stipends have been fixed at such a rate as will relieve their holders from the necessity of roving about the country in quest of presents for the support of their *tols*; the annual income from all sources of a pandit of the highest class at Nadiya being estimated at something like Rs. 1,200. One of the chief drawbacks to the present system is the serious interruption of studies which is caused by the frequent absences of the teacher on this account; and it is alleged that studies which now occupy ten or twelve years could be got through in half the time if they were fairly continuous. One of the conditions attached to the stipend should therefore be the definite restriction of the period within which the teacher might absent himself from his *tol*. Similar observations apply in a nearly equal degree to the proposed Smriti stipend.

7. The reasons for making special provision for the teaching of Nyáya at the Revilganj Gautama Pathsala and at the Sanskrit pathsala at Puri are given in paragraphs 11, 33, and 85 of the report.

8. The second section of the Pandit's proposals relates to the award of stipends to teachers and pupils on the results of examination. This will probably be at once accepted as an eminently suitable method of encouraging Sanskrit studies over a wide area. In order to carry out this scheme, which is only touched upon, without details, in paragraph 86 of the report, it is now proposed that the Bihar system (see paragraph 14) of the subsidiary examinations leading up to the Sanskrit Title examination should be extended to the whole province. It is also proposed that these examinations should be carried out by the five local associations referred to in paragraphs 70—80 of the report, and by any others, that may hereafter be established with similar objects, and should be held annually. A certain proportion of the stipends, to be fixed from time to time in reference to the importance of each, should be allowed to the different Associations, and be by them awarded, under rules to be hereafter prescribed, to the most deserving teachers and pupils at the first and at the second examination. The stipends awarded on the results of the first examination should be tenable for two years, subject to an examination at the end of the first year for retention

of the stipend. Those awarded on the results of the second examination should be tenable for three years in the case of Nyaya students, and for two years in other cases, subject again to the condition of examination for retention of stipend. The following scale of rewards is proposed:—

Stipends to pupils.

	Rs.
On the result of the first examination, 100 pupils at Rs. 2 a month each	2,400
On the results of the second examination, 30 pupils at Rs. 3 a month each, and 30 pupils at Rs. 4 a month each ...	2,520
	4,920

Rewards to teachers.

On the results of the first examination, 20 teachers at Rs. 6 a month each, and 20 teachers at Rs. 8 a month each ...	3,360
On the results of the second examination, 15 teachers at Rs. 10 a month, and 15 teachers at Rs. 12 a month	3,960
	7,320

I may observe that no additional rewards are required for candidates at the Sanskrit Title examination, to which many prizes and rewards have been attached by private benefactors.

9. It will be observed that the stipends for pupils have been fixed at the rates of Rs. 2, Rs. 3, and Rs. 4 a month each. Pandit Mahes Chandra Nyáyaratna estimates the monthly expenses of a *tol* student at Nadiya, which is not an exceptionally cheap place, as follows:—

	Rs.	A.	P.
1. Rice, 20 seers	1	12	0
2. Dâl, 60 chittacks	0	5	3
3. Vegetables and fish	1	8	0
4. Mustard oil (for cooking and rubbing the body)	0	7	6
5. Salt, spices, earthen cooking vessels, &c.	0	4	0
6. Firewood	0	12	0
7. Gram and raw sugar for lunch ...	0	3	0
8. Kerosine oil for lighting	0	4	0
9. Washerman	0	2	0
10. Barber	0	1	0
	5	10	9

Some of these items seem to be susceptible of reduction; and it appears that the allowance made to the students of the *páká tol* at Nadiya, consisting of rice, *dâl*, and two pice daily, comes to about Rs. 3 a month. The Pandit, however, states that this allowance is found to be insufficient, and that the students of the *páká tol* have to beg in order to supply the deficiency. It is also alleged that whenever a subsistence allowance is made to *tol* students by associations or by individual patrons of Sanskrit learning, it is nowhere less than Rs. 4 a month. This is the rate allowed at the Mulajor *tol*, maintained by Maharaja Sir Jotindra Mohan Tagore Bahadur, at the Biswanath *tol*, maintained at Chinsurah by Babu Bhudeb Mukherji, C.I.E., at the Burdwan Maharaja's *tol*, and at the Jubilee *tol* at Berhampore.

10. The foregoing proposals regarding new expenditure may now be summarised:—

	Rs.
Three stipends to Nadiya tols, at Rs. 100, Rs. 60, and Rs. 50 ...	2,520
One stipend at Revilganj, at Rs. 40	480
Ditto at Puri, at Rs. 30	360
	3,360
Rewards to teachers	7,320
Stipends to pupils	4,920
	15,600

The present sanctioned expenditure amounts to Rs. 3,400, thus made up:—

	Rs.
Allowance to *tol* students at Nadiya at Rs. 200 a month ...	2,400
Grant to Dacca Sarasvat Samaj	500
„ to Bihar Sanskrit Sanjivan	500
	3,400

It has already been proposed (paragraph 5) that the allowance of Rs. 200 a month to the Nadiya students should be continued. The grants of Rs. 500 each made to the two local associations should, however, cease, as they will be merged in the grants to be made, if these proposals are accepted, for stipends and rewards to pupils and teachers. Hence the total expenditure would amount to Rs. 18,000 a year, or Rs. 14,600 in excess of the present expenditure. This is somewhat in excess of the amount contemplated by Government; but it may be pointed out that if only those *tols*, to the number of 761, which have been reported on by Pandit Mahes Chandra, be considered, the proposed scale provides only one stipend for a pupil to about every ten *tols* (the stipend being generally tenable for two years) and one reward for a teacher to about every twenty *tols*. This will hardly be thought an extravagant provision. I would call attention to the suggestion made in paragraph 88 of the report, that Municipalities and District Boards should be encouraged to contribute to the support of *tols*. If, as is not unlikely, a ready response should be made to that call, and if, under the stimulus of Government encouragement, private munificence should be elicited in support of the *tols*, as it was conspicuously elicited when the Sanskrit Title examination was established, it may be possible before very long to reduce the amount of any contribution that Government may now sanction. It might be sanctioned in the first instance for three years.

11. I beg, therefore, to recommend these proposals to the liberal consideration of Government. The importance of the pandit class, and the influence which it has and will probably continue to have in the control of Hindu society, seem to make it a matter of high political moment that interests so large should be entrusted to capable hands. If by any small subsidy, such as that now proposed, the threatened decadence of the class of pandits can be in any way arrested, if stronger intellects can be attracted to the *tols*, and if the former vigour of these ancient institutions can be restored, it can hardly be contested that the money will be well spent.

I have the honour to be,

SIR,

Your most obedient servant,

A. CROFT,

Director of Public Instruction, Bengal.

BENGAL SECRETARIAT LIBRARY

No. 84, dated Calcutta, the 7th September 1891.

From—Mahamahopadhyaya Mahesa Chandra Nyayaratna, c.i.e., Principal, Sanskrit College, Calcutta,

To—The Director of Public Instruction, Bengal.

In reference to your letter No. 326, dated the 16th January 1891, forwarding copy of Government letter No. 24, dated the 12th idem, on the subject of inspection of *tols* in Bengal, and containing instructions supplementary to those contained in the Government letter as to the object of the proposed inspection, I have the honour to submit the accompanying report of my inspection, which was completed by the end of May 1891, together with descriptive statements of *tols*, of Sanskrit institutions, and of examining bodies, marked A, B, and C, respectively.

REPORT ON THE TOLS OF BENGAL, BIHAR, AND ORISSA.

1. By way of preface it seems needful that I should give a general description of *tols* and the *tol* system of instruction. The word *tol* is a word of non-Sanskrit origin, and is in use only in Bengal, where *tols* are also called *chaupádi* or *chaubádi*, from Sanskrit *chatuspáthi*, a place for teaching the four [Vedas]. *Chaupádi* is a name current likewise in North-Eastern Bihar (Mithila) and in parts of Orissa.

2. The *tol* is an institution of a peculiar character. It is a school of learning where pupils are not only taught free of charge, but are likewise lodged and boarded free.

As the name *tol* is confined to Bengal, so is the practice of lodging and boarding pupils, as a rule, confined to this province. The only departure in Bengal from this practice is to be found in the *tols* of Nadiya (Nuddea), where pupils till lately were almost universally not fed by their teachers. Certain teachers there do now feed some of their pupils, or contribute small sums towards their maintenance. It may be that the existence of a grant, formerly by the Nadiya Rajas and now by Government, for the benefit of *tol* students at Nadiya, has caused a departure from the general Bengal practice of uniting free lodging and feeding with free teaching. The practice rests on *Sastric* injunctions. The *Sástras* pronounce this a duty, and make it a sin to accept remuneration for imparting instruction. Great are the sacrifices that many Pandits endure to act up to the ideal of a teacher's duties as laid down in the *Sástras*.

3. In Bihar and Orissa, generally speaking, teachers do not concern themselves with the feeding of their pupils, the only notable exception being a corner of Bihar, viz. Darbhanga, which, like the rest of Mithila, is in so many matters like Bengal. The general practice in Bihar and Orissa is for pupils to come for instruction as day-scholars to the teacher, who teaches them either in his own house, or in a temple, or in some neighbour's house, which may be more suitable for the purpose of teaching than his own.

4. Schools for instruction in Sanskrit are called *vidyálayas* or *páthsálás* in Bihar and Orissa, North-Eastern Bihar and Jajpur in Orissa, however, using the Bengal name *chaupádi*. In the Puri district of Orissa *tols* are called *chális*. The word *chálí* means a small shed. *Tol* in Bengali is a name also for the temporary habitations of Bediás (Gypsies). Taking the two words *chálí* and *tol* together, it appears that *tol* primarily meant a shed serving as a temporary habitation. A *tol* is generally located outside the limits of inhabited places, villages or towns. It consists of one or more long huts with mud or wicker walls and thatched roofs. Each hut is divided into compartments, the partitions, however, not reaching to the roof. These compartments, in which the students are quartered, are of small dimensions, generally about seven feet square, and raised banks of earth (*vedi*) within very often serve for bedsteads. The part of the compartment that is not occupied by the *vedi* is reserved for cooking and other purposes. All the pupils in a *tol*, however, do not cook for themselves. Some get their meals free at the house of the teacher. The

pupils who cook their food receive free gifts of rice and other eatables from their teacher. Pupils not belonging to the same class of Brahmans as the teacher always cook for themselves. All the pupils in a *tol* are not free boarders. Some of the pupils may be local residents who attend the *tol* as day-scholars. Some pupils, again, who are not local residents, may be freely boarded by local residents. Beginners or grammar pupils generally are the pupils who are so boarded.

5. In addition to the huts that furnish quarters to the students, there is a hut called *sarasvatí-mandap*, open on one side and sheltered on the other three. It measures about 20 feet × 10 feet, and is the place where the teacher teaches his pupils. The teacher takes his seat here on a mat, and the pupils take theirs on separate mats before him, some on his right, some on his left, and some also facing him, if there is no more room on the right and the left.

6. The work begins at about 7 o'clock in the morning, and continues to about noon. All the pupils being assembled together, the teacher begins with the least advanced, and gradually passes on to the most advanced. The object of this arrangement is that the more advanced pupils may have the benefit of a revision by means of the lessons of the less advanced. Pupils are dismissed as they finish their lessons. If their day's work is not finished in the morning, the teacher and the pupils resume work at about 4 in the afternoon, and continue it till dusk. In the evening, again, pupils are allowed to bring their doubts and difficulties before the teacher for solution, and at this time the teacher also questions the beginners. There is very little of classification of students in a *tol*, each pupil, generally speaking, having his own lesson. Only in occasional instances have some two or three pupils the same lesson. Not more than one book is read by a pupil at a time, and the quantity of work done each day is but moderate. This makes it possible for a single teacher to teach each day a number of pupils, each with his separate lesson. The work done, though moderate in quantity, is done in a thorough style. Verbal discussions are frequent among the pupils, and difficult points are referred to the teacher as occasion arises. Junior students again often ask senior students to carry them through the lessons they have already gone through with the teacher either that or the previous day. This is called "seeking lesson" (পাঠ চাওয়া). The help sought is readily given. Exercises in writing are unknown in a *tol*. The system of instruction and in some measure the subjects taught are the same throughout the provinces. The Bengal standard of Sanskrit learning is, however, considerably higher than that in Bihar (Mithilá excepted) and in Orissa. In Bengal no boy begins Sanskrit without having received elementary vernacular education in some *páthsálá*. In Bihar, however, boys often begin their Sanskrit grammar or *jyotish* (astrology), and in Orissa their grammar or lexicon, with no other knowledge than that of the alphabet, and they go on learning for some time by rote alone. At the initial stage learning grammar by rote is the universal practice. The ages of pupils in Bengal range approximately from 9 to 30, in Behar from 7 to 20, and in Orissa from 6 to 18. Bihari and Uriya students who continue their studies beyond the above limits of age repair for their instruction beyond the limits of their respective provinces.

7. Teachers and pupils in *tols* are almost all Brahmans, only a few being of the Vaidya caste. The few Vaidya teachers in the provinces teach only grammar, *belles-lettres* and rhetoric to non-medical students, and Vaidya students study none but the above subjects previous to taking up their medical studies. *Tol* students everywhere are most obedient to their teachers and respectful to their seniors. They almost worship their teachers, doing for them, if need be, menial services with the utmost alacrity. The teachers on their part love their pupils with fatherly affection.

8. In *tols* holidays are not less plentiful than in colleges in Bengal. For four days in a month, *i.e.*, on the *pratipada* (first) and *ashtami* (eighth) day of the waxing and the waning moon, all studies are prohibited. Should the *pratipada* or the *ashtami* extend to even so small a portion of the succeeding solar day, this day would be an additional day during which study is prohibited. In four other days, viz. the two *chaturdasis*, *púrnimá*, and *amávasyá*, *i.e.*, the fourteenth and fifteenth days of the waxing and the waning moon, new lessons are forbidden, though revision of the old is not. For students of the *Nyáya*

Philosophy and *Vyákaraná* (Grammar), there are two additional days, the *trayodasis* (*i.e.*, the 13th day of the waxing and also of the waning moon), during which new lessons are prohibited. For six days in a month, the two *chaturthis*, the two *saptamis*, and the two *trayodasis* (*i.e.*, the fourth, seventh, and thirteenth days of the waxing and the waning moon), all study at night is prohibited. Besides the above prohibited days of study, the ordinary Hindu holidays are observed as days of "no study" (অনধ্যায়). In addition to the above holidays the practice used to be to close *Nyáya tols* for over four months from Ratha-yátrá to Rási-Púrnimá, *i.e.*, from about the third week of June to about the middle of November, and *Smriti tols* for about two months from Sakrotthána to Rási-Púrnimá, *i.e.*, from about the middle of September to about the middle of November. This practice, however, is not now universally adhered to, the long vacation, having been reduced in many *tols*. During the period of vacation, students study by themselves what they have previously studied with their instructor.

9. The days of prohibition of study given above are prevalent throughout Bengal. In Orissa the days of "no study" (অনধ্যায়) are the same as in Bengal, with the important exception that the long vacations of Bengal are unknown there. Mithilá (*i.e.*, North-Eastern Bihar) is like Orissa in this, the only difference being that revision work is allowed in the former on the 8th day both of the waxing and of the waning moon. The other districts of Behar do not strictly observe the prohibited days. In regard to the reading of the *Kávyas*, the prohibited days in Bengal are only the first and eighth days of the moon.

10. I started on my tour of inspection on the 23rd of January 1891, in accordance with the orders of the Director of Public Instruction conveyed in his letter No. 326, dated the 16th January 1891, and visited first the province of Behar. I commenced work there by conferring with the "Behar Sanskrit Sanjívan," whose energetic Secretary, Pandit Amvikádatta Vyás, furnished me with a list of *tols* that the Sanjívan considered deserving of inspection, and accompanied me, besides, on my tour in the districts of Patna and Saran. The other districts of Bihar that I visited were Gaya, Shahabad, Champaran, Tirhut, Darbhanga, Monghyr and Bhagalpur.

Bihar is ethnically divisible into three sections—the north-eastern section or Mithila, the southern section or Magadha, and the western or Bhojpurí section.

11. Sanskrit studies in Bihar are at a low level. In certain *tols* in the Darbhanga district alone is a high standard reached. Only an elementary knowledge of either *Jyotisha* (Astrology and Astronomy) or of *Vyákarana* (Sanskrit Grammar), with a little of *Kávya* (*belles-lettres*) and less of *Purána*, it is the aim of the majority of Bihar students to acquire. In the Gautama Thompson *Páthsálá* at Gotna near Revelganj in Saran, opened lately with so much *éclat* and named after Gotama, the originator of the *Nyáya* Philosophy, there is no provision whatever for teaching *Nyáya*. *Vyákarana*, *Kávya* and *Jyotisha* are the only subjects taught.

12. The *Kávya* standard has risen visibly of late in Bihar, in consequence of the institution of the Sanskrit Title Examination and the examinations of the Sanskrit Sanjívan. A good many pupils aim at learning Astrology alone, with the object of earning their livelihood by casting horoscopes (*tippan*), indicating auspicious days for marriages, &c., and telling fortunes. Students of Astrology do not, for the most part, possess even an elementary knowledge of Sanskrit Grammar. They simply commit to memory Sanskrit texts with Sanskrit and vernacular interpretations of them. The same is the case to some extent in regard also to the other branches of study, vernacular interpretations of Sanskrit texts being learnt by heart along with the texts.

13. The Sanskrit grammatical text-books usually taught in Bihar are *Sárasvata*, *Chandriká*, and *Laghukaumudi*; a few study *Siddhánta-Kaumudí*, *Manoramá*, *Paribhásendusekhara*, *Laghusabdenduskhara*, *Vyutpattiváda*, *Mahábháshya*, *Kaiyat*, *Kastubha*, *&c.* The usual text-books in literature are *Raghuvansa*, *Kumárasambhava*, *Meghadúta*, and the text-books for the Sanskrit Title Examination.

The Astrology text-books are *Laghu*, *Játaka*, *Brihat Jatáka*, *Muhúrta-Chintámani*, *Jaimini-Sútra*, and *Dípiká*. Some of the pupils study also the well-known mathematical works *Lílávati*, *Vijaganita* and *Rekháganita*, and the astronomical works, *Siddhánta Siromani*.

The higher standard for literature students consists of works prescribed for the Sanskrit Title Examination in literature.

There is not much liking in Bihar for any other branches of knowledge besides Grammar and Astrology. The few who want to study Philosophy (Vedánta, Sánkhya, Mímánsa, and Nyáya), and the fewer who want to study Hindu Law, repair generally to Benares for prosecuting their studies, students of *Nyáya* only resorting to Nadiya.

The *Vedas* too are learnt, but only after a certain fashion, *i.e.*, by rote and for the purpose simply of recitations on ceremonial occasions.

14. The Sanskrit Title Examination and the subsidiary examinations held by the Bihar Sanskrit Sanjivan, have had a most beneficial effect on the state of Sanskrit education generally in Bihar. They have been steadily raising Sanskrit studies in the province from the very low level to which they had sunk. Much, however, remains yet to be done. At the Title Examination Bihar candidates have come forward indeed for titles in literature, but there have been no Bihar candidates yet for a title in any other subject.

15. Generally speaking, there is greater irregularity in the working of the *tols* in Bihar than in Bengal. This appears to be in great part owing to the greater poverty of the Bihar Pandits, which compels them to go about visiting wealthy people and receiving gifts from them, to the necessary interruption of their work of teaching. Such interruption usually takes place in the wedding seasons (from the middle of January to the middle of March, and from the middle of April to the middle of June) when the chances of receiving gifts are greater than at other periods of the year. The Bengal practice of inviting Pandits on the occasions of *Sráddha* (ceremony for the benefit of the departed soul), marriage, &c., and making presents to them on such occasions, is almost unknown in Bihar. It is not that gifts are not made to Pandits in Bihar by noblemen and other wealthy people, but such gifts, being not so systematic as they are in Bengal, afford the Bihar Pandits less help than the Bengal Pandits receive. Comparative smallness of means appears again the reason why the practice of teachers feeding their pupils is very rare in Bihar, while it is the rule in Bengal.

16. It may be mentioned here that all the Maharajas of Bihar and some of the Rajas maintain certain *tols* in their own city, paying regular salaries to Pandits, and the pupils also of some of the *tols* receive free boarding. Details about such *tols* are given in the tables marked A. Of the accuracy of the information given about the Maharaja of Betia's *tols* I cannot, however, be so certain. At the time of my visit to Betia the Maharaja and the Pandits were all gone to Benares for religious purposes, and the Manager of the estate, Mr. Gibbon, to whom I officially applied for information, declined to give it. I gathered as much information as I could get from local residents, and the information varied as a matter of course. I have tried to make my figures and other matters approximately as correct as possible.

17. Unlike the *tols* in Bihár, the Sanskrit schools recently set up by the several Bihár associations are very regularly worked. In fact, they approach or come up to the standard of English schools in the Lower Provinces, in respect of regularity of attendance, hours of work, discipline, &c. The Bengal *tols* certainly do not in these matters approach this class of Sanskrit schools in Bihár.

18. The award of titles is a thing unknown in Bihár. In this it is quite unlike Bengal, where it has been an immemorial custom to award titles to *tol* students. Titles used to be awarded when students finished their *tol* education. Lately, however, titles have generally been given to pupils on their entering *tols* for instruction, the pupils themselves choosing their respective titles. This practice owes its origin to a disinclination on the part of the pupils to call each other by their proper names. Undeserving persons have thus come to be holders of titles, and titles have been indiscriminately given without any reference whatever to the special branch of knowledge to which the student applies himself, a student of Smriti, for instance, receiving the title of Nyáyaratna. These abuses made it a desideratum that Government should initiate an examination for the acquisition of a title. The abuse still continues, however, and I have known of instances in which students plucked at the Title Examination have been awarded titles by their Pandits.

19. The foregoing remarks about Bihár apply to the province generally. Darbhanga with Tirhut, which represents the ancient Mithilá, has long been famous in India as a seat of high intellectual culture. The Nyáya Philosophy was introduced into Nadiya from Mithila, where it was first cultivated with eminent success. The family of His Highness the Maharaja of Darbhanga, who is the head of the entire Maithil community, owed its position to success achieved in the field of intellect. The founder of the family Mahes Thákur, fourteenth ascendant from the present Maharaja, got his estate of Darbhanga as a reward for his learning. Some say that the present was one from the Emperor Akbar himself, others, that it was from Raghunandan Jhá, who is said to have received from the Emperor the title of Pandit Ráj, together with the Darbhanga estate, when it lapsed to the Emperor on its owner, Raja Sida Singh, dying heirless. Raghunandan is said to have made a gift of it to his guru (teacher), Mahes Thákur, as *guru-dakshiná* (gift to a teacher for instruction received). The Darbhanga Maharaja's family, founded by a Pandit, has always been distinguished by its patronage of Pandits. A regular system has been maintained at Darbhanga for testing the learning of Sanskrit students, and those who have passed the test have had their names recorded and have been rewarded with two *dhotis* each, as a mark of honour. A test generally takes place on the occasion of an assemblage of Pandits on the birth of a Maharaj-Kumar. The present Maharaja keeps up the family prestige well. He is himself both a Sanskrit scholar and a patron of Sanskrit learning. The amount annually expended by him towards the support of Sanskrit studies is Rs. 18,700, as per details below:—

		Rs.
1.	Salaries to Pandits	6,480
2.	Scholarships to pupils	1,020
3.	Maintenance of a Sanskrit college at Benares	6,000
4.	Maintenance of a Sanskrit school at Madhubani ...	300
5.	Maintenance of a Sanskrit páthsálá at Rahika	1,350
6.	Gifts to Pandits and pupils	3,550
	Total ...	18,700

20. The district, too, keeps up its reputation for Sanskrit learning. It has several distinguished Pandits at the present day, among whom I may mention Mahámahopádhyáyas Krishna Singh Thákur and Kánáilál Jhá and Pandits Chumman Jhá, Bechu Jhá, Chitradhara Misra, Dukha Mohan Jhá, and Sadánanda Misra. Most of the distinguished Bihari Pandits outside the limits of Mithilá are Maithils by blood, as Pandit Visveswar Jhá of the *Chhapra Bháratesvari Páthsálá*, and Pandit Siva Nárayan Jhá of Dumraon.

21. The standard of instruction in the Darbhanga district is as high in Nyáya as that of Bengal, while it equals the Benares standard in respect of Grammar (on Pánini's system), Vedánta, Sánkhya, Mímánsá and Jyotish, subjects which are not much studied in Bengal. In Smriti or Hindu Law Mithila is behind Bengal, and so it is in Kávya. It is but recently, however, that Bengal has taken up the study of Kávya to any considerable extent.

22. The Sanskrit Title Examination or the Sanskrit Sanjivan's examinations have hardly produced any effect in Darbhanga. This, I have been informed, has in part been owing to the indisposition on the part of Sanskrit students in the district to undergo an examination in Hindi, or optionally in English, one or other of which has been made by the Sanskrit Sanjivan a compulsory subject for its examinations, and in part to the ignorance on the part of the present Pandits and their pupils of the subjects and text-books prescribed for the Title Examination. Pupils of the aided Madhubani Sanskrit Páthsálá, which is under the management of a Committee, have been the only Darbhanga candidates at the Title Examination, and the Sanjivan's examinations.

23. The Maharája of Darbhanga, at the time of my visit, was pleased to signify his desire to establish a Sanskrit College at Darbhanga, and he proposed that the place be made a centre for the Title Examination. The proposal is one which, I trust, the Government will approve and comply with.

24. Bihár, though a long way behind Bengal in respect of *tols* maintained by individual Pandits, has lately developed a new organisation for the promotion of Sanskrit studies, which has already been incidentally referred to. The

Hindus of Bihár, after ages of depression, have been becoming alive again to old Hindu traditions and usages. Associations, some of them religious, have accordingly been started in several places, and these associations have made it an object to promote Sanskrit studies.

(25.) In my tour through Orissa, I made the list of *tols* furnished me by Babu Radhánath Ray, Joint-Inspector of Schools for the Orissa Division, my guide. Of the three districts of the division, Báleswar has no *tols*, and so I did not visit it. There are several *tols* in the Puri district, and only a few in Cuttack. The Jájpur subdivision of the latter is much unlike the rest of the province in the matter of Sanskrit learning. It has long been noted as a Sanskrit centre. Vedic ceremonies have persisted here long, there being even now two "*Agnihotri*" Bráhmans here. These two observe the "*Agnihotra*" ceremony, *i.e.*, keep the fire lighted at their birth perpetually burning, and perform the *Homa* ceremony with this fire morning and evening. This is to continue till the death of each, when, with the fire kept up, the cremation pile is to be lighted. The number of *Agnihotrs* used to be much larger formerly. It has now dwindled down to two, and with the death of these two, the class is likely to disappear, for no novice has yet come forward to be initiated in the *Agnihotri* rites.

26. There is a *tol* at Dhenkanal, the capital of the Tributary State of the same name. I visited this *tol* at the request of the Orissa Commissioner and Superintendent of the Orissa Tributary Mehals, Mr. Worsley. The *tol* was founded by Maharaja Bhagirath Mahendra Bahadur, the grandfather of the present minor Maharaja, and it flourished well during the lifetime of its founder, the pupils, numbering from 40 to 50, being all lodged and boarded at the Maharaja's expense. It has now been reorganised as a school of the modern type, and made a department of the local middle English school. It labours under the disadvantage, however, of four classes having to be taught by a single Pandit. This drawback I brought to Mr. Worsley's notice. Several of the Uriya Pandits now living, got their education in the Dhenkanal *tol*.

27. In Orissa Sanskrit learning is at a lower level even than in Behar, where (Darbhanga excepted) it is low enough. A person who has read the *Shatkávya* (six poems), namely, *Raghuvansa*, *Kumára-Sambhava*, *Meghadúta*, *Sisupálabadha*, *Kirátárjuniya*, and *Naishadha*, is accounted a good Pandit. By many, Vyákaran and Amara Kosha (lexicon by Amara) are the only things learnt. Astronomy used to be successfully cultivated in Orissa, but the study of it has greatly declined of late. There are two experts in this subject, however, in the Puri district—Chandra Sekhara Singha Hari Chandan Mahápátra Sámanta, the uncle of the Raja of Khendapárá, and Pandit Sadásiva Khariratna. The former makes observations of the stars and planets by means of native instruments. The grammar text-books usually taught are mere abridgements; at Puri, *Prakriyá Kaumudí*, based on *Pánini*; at Bhuvaneswar, *Prakriyásár*, based on *Kaláp*; and in the Cuttack district, *Sáraswata*, *Chandriká*, and *Laghu Sankshiptasára*, the last being locally called *Juman*.

The standard of Sanskrit studies in the Jajpura subdivision of the district of Cuttack being higher than elsewhere in Orissa, a grammatical work of an elaborate character, namely, the *Sankshiptasára*, is taught there.

28. The institution of the Title Examination has given some impetus to the study of Sanskrit literature in Orissa. Those who obtain titles on the result of this examination are held in honour in the province, and the possession of a title is a passport also to employment in Government and private schools. The Puri and Dhenkanal Sanskrit Páthsálás alone send up candidates to the Title Examination, and *Kávya* has hitherto been the only subject taken up by the candidates. The rules in connexion with the Title Examination are little known in the province, except at Puri and Dhenkánal, and this, together with the absence of any local examinations such as exist in Bengal and Bihár, operates prejudicially in the province.

29. There are in Orissa a few learned Pandits, such as Sankar Tirthaswámí of Puri, Dámodar Vidyábágísa of Jajpur and Bámadev Misra of Bhuvaneswara. These learned Pandits finished their education outside the province, namely, in Bengal, in the Madras Presidency, and at Benares. As in Bihár, the practice of receiving titles from their teachers by students of Sanskrit

does not exist in Orissa. Some few who finished their education in Bengal, such as Pítámbar Tarkasarasvatí of Jajpur, took titles. The Puri Rajas have awarded the titles of *Barápandá* and *Brahmá*. Recently some of the Tributary Rájás have begun to award titles prevalent in Bengal, namely, Vidyábágisa (awarded by the late Mahárajá of Dhenkanal to Dámodar of Jájpur) and Vidyánidhi (awarded by the Raja of Madhupura to Pandit Átmárám of Dharmasálá in the Jajpur subdivision of Cuttack.

30. There was a time when in Orissa Pandits were very liberally patronised by Maharajas and Rajas. They got numerous rent-free grants of villages, and the central parts of these villages were marked out for the exclusive residence of Brahman families devoted to the practice of religious rites or to the cultivation of Sanskrit learning. These parts are called *Sásan*, each deriving its name from its grantor, such as Bírnarasinhapur Sásan, Sripurushottampur Sásan, Bír Balabhadrapur Sásan, named from their respective grantors, Bír Narasinha, Purushottam, Bir Balabhadra, &c. Many *Sásans* exist at the present day, and what a Sásan is like, will appear from the following description. A *Sásan* has a single road, some 10 feet broad, running right through its middle. The road is lined on both sides with cocoanut groves, and at the back of these groves are the residences of the Brahman families descended from the original grantees. Within the limits of a Sásan, none but a Brahman family can reside. So strong is the force of custom, that although there is now no legal prohibition against non-Brahmans residing within the limits of a *Sásan*, no non-Brahman ever thinks of intruding within its limits. Most of the Pandits in Orissa are Sásan residents, though the number of Pandits is altogether but small. The Sásan Brahmans almost all stick to the old Brahmanic occupations. Those who are not Pandits do some kind of priestly office; they do not practise any kind of secular calling.

31. At Puri, besides the Sanskrit Páthsálá, there are *maths* and *tols*, where Sanskrit teaching is carried on. A "math" is properly a convent of monks presided over by a *Swámi* or *Mahanta*. The *Swámi* is absolute ruler of the *math* and owner of its property. *Maths* have somehow become places of instruction for students of Sanskrit. Different Hindu sects have their different *maths*. The Vaishnavas have their *maths*, and so have the followers of Sankar Achárya. The rites of each sect are observed at the *math* of the sect. Persons who ask for food at the *math* of the sect to which they belong have to be fed, and a few are even permanent guests. All beggars receive alms at a *math*.

32. In the Bálasháhi quarter of Puri there are four *maths*, each called after Sankar Achárya, *Sankara Matha*, not because Sankar Achárya ever taught in them, or was in any way personally connected with them, but because their heads have been followers of Sankara. Of one of the *Sankar maths*, the head (Swami) is Dámodar Tírtha Swámi, the most learned Pandit of the place. This *math* has an income of about Rs. 1,000 a year derived from land. It has a valuable library of Sanskrit manuscripts in the Devanágri, Bengali, Uriya, and Telugu characters, but the library is not taken as much care of as it should be. The three other *Sankar Maths* have incomes of Rs. 10,000, Rs. 12,000, and Rs. 400 a year, respectively, all derived from land. At two of the *maths* of the Vaishnavas, namely, the Imar Math or Gopál Math and the Gangá Math, pupils are lodged and boarded free, all the pupils in the former and five in the latter. The Pandit in each receives a money remuneration besides getting free lodging and boarding.

33. The Puri Sanskrit Páthsálá is maintained by an endowment of the late Maharaj Sir Digvijay Singh Bahadur, K.C.S.I., of Balrampur in Oudh, and a subscription, originally by him, of Rs. 1,300 a year, continued since his death by his widow. The Maharaja in his deed of endowment expressed a wish for the establishment of a chair of Nyáya at the Páthsálá. The chair has not yet been created, the Managing Committee having thought it proper to limit expenditure with a view to effect savings against the ultimate cessation of the subscription of Rs. 1,300 a year. I had drawn the Committee's attention to the Maharaja's wish about a Nyáya chair, and have been informed by the Secretary that the Committee cannot open a Nyáya chair without an addition to their funds.

34. Another Sanskrit institution at Puri is the Veda Vidyálaya established only a few months ago. It is maintained by contributions in the shape of

money and free meals to the pupils, who are 27 in number, all of them beginners. They read elementary grammar, and commit to memory a few *mantras* from the Vedas. A rival Vedic school of this type has just been started by Pandit Harihar Brahmá. These two institutions scarcely deserve the name of Veda Vidyálaya, and it is very doubtful whether they will live long. The first of these is the only institution in Orissa maintained by subscriptions.

35. One extraordinary feature of a few of the *tols* in the Puri district may here be mentioned. The Pandits of these *tols*, so far from teaching, lodging and boarding their pupils free, receive trifling fees of one or two or three annas a month from each of their pupils. Free lodging and boarding are exceedingly rare in the province. Generally the pupils of *tols* in Orissa belong to the village in which the *tol* is situated or to adjoining villages. Pupils in Puri town and its neighbourhood can get, if they choose, their meals free at the temple of Jagannath. Many actually do get their meals there, some walking a mile or two for the purpose. Within the courtyard of the temple there is a pavilion of stone, called *Muktimandap*, in which the Pandits of Puri meet as occasion demands, and discuss and decide points connected with the Hindu *Sástras*. Pupils on presenting themselves at the *Muktimandap* get their meals free.

36. I now come to the province of Bengal, the *tols* of which I visited last. It is the *tols* of Bengal that answer fully to the description of *tols* given in the beginning of this report, and *tol* instruction in Bengal, though declining from what is was of old, has still more vitality altogether than in the sister provinces.

37. The special branch of study for which Bengal has been famous all over India is the Nyáya Philosophy, and the chief seat of this study in Bengal has been Nadiya. Of the Nyáya Philosophy, the works that treat of Logic, such as *Máthurí*, *Jágadisí*, and *Gádádharí* have been special favourites. The study of these works is a severe training for the intellect, and students who go through this training acquire a mental grasp and alertness which enable them to master other branches of Sanskrit learning with comparative ease. The *Naiyáyika* (expert in Nyáya) is accorded a higher rank in Bengal than the Professors of any other branch of learning.

38. Besides Nyáya, the only other favourite branch of study has been *Smriti*. The original *Smritis* are not, however, the works studied, but only Raghunandan's compends of them, together with the *Dáyabhága* of Jimutabáhana with Srí-krishna's commentary, and the *Práyaschitta Viveka* and *Sraddha Viveka* of Sulpani. Raghunandan's compends of Smriti works are a very serviceable compilation, and intelligent Pandits, who have mastered them, can study without extraneous help most of the original Smriti works (*Samhitas*).

39. The grammatical works studied in Bengal are *Kalápa*, *Sankshiptasára*, *Supadma*, and *Mugdhabodha*. *Pánini*, and works based on *Pánini* are not studied anywhere, with the exception only of a few *tols* in Rajshahi. In certain *tols* in East Bengal the *Kalápa* with its different commentaries is studied with the exclusive devotion that *Siddhánta Kaumudi*, which is based on *Pánini*, commands in the North-Western Provinces. The same exclusive devotion to grammar is found in Midnapur, Bankura, Birbhum, and parts of Burdwan, Hugli, and Howrah. Here the grammar text-books are *Sankshiptasára*, and Goyi Chandra's commentary on it, with commentaries on this commentary. Wherever grammar holds sway, other branches of Sanskrit learning have little room.

40. The *Puránas* have also their students in Bengal, though they are but few. Astrology too is learnt for the practical purpose of casting horoscopes, and calculating auspicious days for weddings, &c.

41. The Hindu system of medicine is taught in several places in Bengal, notably in Calcutta, Máukar (in the Burdwan district), Jangalpara (in the Hugli district), Bankul (in the Howrah district), and Bikrampur (in the Dacca district). I did not visit any of this special class of *tols* for medical education, as a proposal for including the Hindu system of medicine among the subjects for the Title Examination was disallowed, on the ground that "the encouragement of the Sanskrit system of medicine is totally opposed to the policy of Government in medico-educational matters."

42. The Title Examination, and to some extent local examinations under *Samájas*, like the Dacca Sárasvat Samáj, have been the means of introducing into

Bengal the study of the Sánkhya, Pátanjala, Vedánta, and the old Nyáya Philosophy (Gautama Sutra) and of original Smriti works (Manu, Yajnvalka, &c.). The study of Kávya and Alankára (Rhetoric), which used hitherto to be for the most part confined to the Sanskrit College, has now spread widely over the province, under the influence of the above examinations. That a knowledge of these subjects helps to secure Panditships in schools has further stimulated their study in different parts of the province.

43. The renowned seats of Sanskrit learning in Bengal are Nadiyá, Bikrampur, Bakla-Chandradwip, Tribeni, Bhatpara, and Khanakul-Krishnagar. A word of explanation about the name Bakla-Chandradwip may not be inappropriate here. Raja Todar Mal, Finance Minister to the Emperor Akbar, divided the Exchequer lands of Bengal Proper into nineteen sarkárs, of which one was Bakla-Sarkár. Bakla was subdivided by him into four mahals or parganas, and one of these was called Chandradwip. This pargana appears to have been known at the time by the name of Bakla, and it is still occasionally called Bakla-Chandradwip. The name Bakla, of both pargana and sarkár, appears to have been derived from a town of this name, which was the seat of a Hindu reigning family, but of which there is at present no trace. Mr. Beveridge, from whose *District of Bakarganj* (pp. 26—34, 50, and 70) I derive my information, thinks Chandradwip was identical with Bakla, as Abul Fazl, according to Professor Blochmann, uses it as synonymous with Bakla. From early times Chandradwip belonged to a Kayastha family enjoying the title of Raja. This family, whose liberal patronage of Sanskrit learning made Bakla-Chandradwip a great centre of such learning, has now been reduced to poverty. The estate which is of such historical celebrity passed out of the hands of this family into those of several proprietors of low caste. Recently it has come into the possession of a Brahmin zemindar of distinguished rank and lineage, Raja Sir Saurindramohan Tagore, Kt., C.I.E., &c., and it may now well be hoped that he will support the cause of Sanskrit learning in Bakla-Chandradwip as the Rajas of Chandradwip used to do of old. The Raja has already given an earnest of such support by his liberal donation of Rs. 200 towards a kindred object, namely, the purchase of land for a girls' school in his newly-acquired estate.

44. In Bengal, as I have stated above, Pandits, as a rule, lodge and feed their pupils. Whence come the funds that enable them to do so? The practice of old was for zemindars to make grants in perpetuity of rent-free land to Pandits noted for their learning. It was mainly rent-free land that enabled Pandits to support their families, and bear, besides, the expense of free lodging and boarding for their pupils. The renowned Pandit Jagannath Tarkapanchánan, who was a contemporary of Sir William Jones, got such large gifts of rent-free land that his descendants are now able to maintain themselves with the income derived from the land left by Tarkapanchánan. About 50 years ago my father, now deceased, received from the then head of the Mahishadal Raj family a grant of 100 bighas of rent-free land, and this land has come down to his heirs.

45. Grants of rent-free lands have now very much gone out of fashion, have in fact almost entirely ceased. Money contributions or gifts of rice to *tol* Pandits continue to be regularly made by some patrons of Sanskrit learning, though such instances too are but few. At present the resources of Pandits consist chiefly of gifts called *Vidáya*, received from wealthy people of good caste, at *Srádddhas*, marriages, consecration of temples and tanks, return from pilgrimages, &c. On such occasions the gifts to Pandits are usually graduated according to the class to which they belong, *i.e.*, according as they are *Naiyáyikas*, *Smártas* (Professors of Law), or *Sábdikas* (Professors of grammar and language). The Naiyáyikas are considered Pandits of the first rank, the Smártas of the second, and the Sábdikas of the third. Vedantic, Sánkhya, and Pauranic Pandits are but few in Bengal. Vedantic and Sánkhya Pandits rank immediately below Naiyáyikas, and Pauranic Pandits below Smártas. Even *Vidáya* gifts have gradually been declining in value, and hence the increasing difficulty on the part of Pandits to support their pupils.

46. A new departure has been made of late by certain patrons of Sanskrit learning. They have established institutions for the prosecution of Sanskrit studies, in which the teacher or teachers receive fixed salaries and the pupils receive stipends. The following are institutions of this class:—The Sanskrit Vidyálaya, maintained by the Burdwan Raj; the Mulajor Sanskrit Vidyálaya

founded by the late Babu Prasanna Kumar Tagore and now maintained by Maharaja Bahadur Sir Jotindramohan Tagore, K.C.S.I. and his brother, Raja Sir Saurindramohan Tagore, KT.,C.I.E.; the Victoria Jubilee *Tol* at Berhampur, founded and maintained by Arnakali Devi of Kasimbazar; the Krishnagar Sanskrit Vidyálaya, founded and maintained by Maharaja Khitischandra Ray of Krishnagar; and the Biswanath Pathsálá at Chinsura, founded and maintained by Babu Bhudeb Mukerjee, C.I.E. On the occasion of my visit to Maimansingh I suggested the establishment of a similar institution there, and the suggestion was warmly taken up by the local public, the lead being taken by Raja Suryakánta Achárya. The District Magistrate, Mr. Phillips, strongly supported the scheme.

47. Of the Bengal *tols*, I visited first those in Murshidabad and part of Burdwan, and this on my way back from Bihar. The Victoria Jubilee *Tol* at Berhampur is in an efficient condition. Pupils from this institution succeed every year at the Title Examination, and titles were won in Vedanta, Smriti, and Kavya at the examination last held. This *tol* has pupils from such distant districts as Maimansingh, Sylhet, Tipperah, and Chittagong, besides those who are natives of Murshidabad. No other Murshidabad *tol* besides this and that of Pandit Ramtáran Sirománi of Kándi competes at the Title Examination. The *tol* taught by Pandit Ramapati Tarkabhusan at Kasimbazar is a good one. The *tols* in the interior of the district are few in number, and, with the exception of the one at Kándi, taught by Pandit Ramtaran Siromani, are in no good condition, as reported to me by the District Deputy Inspector of Schools, Babu Phanibhusan Basu.

48. The Burdwan district has some good *tols* in the interior, and the best of these is Pandit Krishnanath Nyayapanchánan's *tol* at Purbasthali. Pandit Krishnanath is a man of great learning, and he sends up every year pupils to compete at the Title Examination. Smriti, Kávya and (in one instance) Vedánta have been the subjects taken up by his pupils.

The Maharaja's Vidyálaya in Burdwan town is an institution founded about seventy-five years ago by Maharaja Tejchandra Bahadur, and it is now in a flourishing condition. It teaches Nyáya and Kávya, and regularly sends up candidates to the Title Examination.

49. My inspection of the *tols* in parts of East Bengal was greatly facilitated by the help rendered by the Dacca Sárasvat Samáj, whose very able and energetic Secretary, Pandit Prasannachandra Vidyáratna, furnished me with a complete account of all good *tols* in Dacca and Faridpur, and of such in Maimansingh, Tipperah, Noakhali and Chittagong, and also Sylhet (now included in Assam) as send up candidates to the Samáj's examinations. He also accompanied me in my tour of inspection, and this, as well as his account of *tols*, was a great help to me. Raja Rajnarayan Ray Bahadur of Jaydebpur kindly placed at my service his steam-launch, and so helped my inspection work greatly. The Sárasvat Samáj called a meeting of Pandits at the Samáj house, and this assemblage gave me much valuable information and offered certain suggestions.

50. Parganá Bikrampur, now divided between the districts of Dacca and Faridpur, has long been known as the chief seat of Sanskrit learning in East Bengal. Although the number of Pandits and students has now considerably diminished, Bikrampur has still more *tols* and pupils than any other part of Bengal of equal area, and Pandits here have some enthusiasm yet about their calling. One Pandit maintains a *tol* on the principle of free lodging and food to pupils, although he has been running into debt for this. He himself got his education with lodging and boarding free, and he conceives it his duty to do towards others in this matter as he has been done by.

51. The principal subjects of study in East Bengal are Nyáya, Smriti and Vyákarana. The *Kalápa Vyákarana* with its commentaries occupies many pupils for years, and some of them learn nothing besides. Many of the Nyáya and Smriti students of Bikrampur, and all such students of Bakla-Chandradwip (in Bakarganj) come to Nadiya to complete their education. As regards pupils from Bakla-Chandradwip, titles obtained by them at Nadiya and latterly also those obtained under the Title Examination are alone recognized.

52. *Tols* are not numerous in Bakarganj, Maimansingh, and Rájsháhi, and on my visits to these districts I derived much help from the local Dharma-Sabhás, which brought together Pandits and a number of pupils, too, from different parts of

the districts. This rendered visits to the interior of the districts almost unnecessary, and the only place in the interior of any of these districts that I visited was Sherpur in Maimansingh. In all the three districts, Smriti and Nyáya, particularly the latter, are not studied up to anything like a high standard. In fact, the rudiments only of Nyáya are learnt. The *Kalápa Vyákarana* is the usual grammar text-book in Bakarganj and Maimansingh. In Rajshahi *Mugdhabodha* is the general text-book, but in certain *tols Paṇini* is taught, and in a few *Sárasvata*.

53. The districts of Rangpur and Dinajpur have never been remarkable for the cultivation of Sanskrit learning. Recently the former district has, through the efforts of its energetic Magistrate, Mr. Skrine, come to have a good *tol* under a learned Pandit, Jadabesvar Tarkaratna, in Rangpur town; and Dinajpur now has a Pandit, Mahes Chandra Chudamani, who has made himself known as the author of Sanskrit and Bengali poems. The Rangpur *tol* gets a grant of Rs. 50 a month from the District Board, a grant more liberal than any elsewhere in the Lower Provinces. The *tol* under Pandit Mahes Chandra Chudamani at Dinajpur is under the patronage of Maharaja Girija Nath Roy of Dinajpur.

54. At the time of my visit to Narail there was a large gathering of Pandits at a *Sráddha* at Itina in the Narail subdivision. The Pandits assembled were for the most part from the districts of Jessore, Khulna, and Faridpur, and from them I got much information about the condition of Sanskrit studies in the surrounding parts of the country. Nyáya and Smriti occupy almost the same place as they do in other parts of Bengal, and the grammar text-book (*Supadma*) in use in Jessore is very much like those in use elsewhere in Bengal.

55. Bhatpara, the chief seat of Sanskrit learning in the 24-Parganas, still keeps up its old reputation, though Pandits and pupils have been diminishing in number here as elsewhere in Bengal. It has still eminent Pandits, such as Mahamahopadhyaya Rakhal Das Nyayaratna, Chandra Nath Vidyaratna, Madhusudan Smritiratna, and Ramendra Nyayabagis. The study of *Kávya* has recently been taken up here with greater activity than in any other place in Bengal. One peculiarity of the Bhatpara Pandit families may here well be mentioned. Members of these families accept no gifts from any but Brahmans, Kshatriyas and Vaisyas, and abstain entirely from animal food, differing in both these respects from the generality of Pandit families in Bengal. The Bhatpara Pandits are also the *Gurus* (spiritual preceptors) of numerous Brahman families in Bengal. Altogether they are held in high respect throughout the Province, and go by the name of Bhatpara Thákurs.

56. At Tribeni, in the Hughli district, long a famous seat of Sanskrit learning, such learning is now in decadence. Jagannath Tarkapanchanan was a native of this place, and a long train of eminent Pandits before and after him are associated with the name of Triboni. Its one *tol* now represents the "seven or eight" that existed in 1818, as stated by Mr. Ward (Adam's Report on Vernacular education in Bengal and Behar, edited by Rev. J. Long, Calcutta, 1868, p. 40). This solitary *tol* is taught by a learned Pandit, Ambika Charan Vidyaratna, fifth in descent from Pandit Jagannath Tarkapanchanan, and with his demise the traditional reputation of Tribeni as a seat of learning will have passed away.

In the rest of the Hugli district, things are no better than at Tribeni. Khanakul-Krishnanagar, long noted as one of the most eminent seats of learning in Bengal, has but four *tols* at present, none of them in a flourishing condition. Nor do its present Pandits enjoy the reputation that their predecessors did. Pashpur and Narit, which too had for numerous generations been places of Sanskrit learning, have now both ceased to have a single *tol*.

Bansbarai with its twelve or fourteen *tols*, Bhadessur with its ten, and Gondalpara with its ten in 1818 (all according to Mr. Ward's enumeration as quoted on pages 40 and 41 of Adam's Report, Long's edition), have almost ceased to have any *tol*, there being only one good *tol* now at Bansbarai taught by Pandit Mahendranath Tarkapanchánan, and another (a nominal one) at Bhadessur.

57. What is true of Hugli is true of Midnapur. Pitpur, Bhema, Bhagdanda, Sribara, &c., old seats of learning in the latter district, have now fallen into such a condition that no visit to them was called for.

58. My account of the Bengal *tols* may fitly be closed with an account of the *tols* of Nadiya. Nadiya came to be the chief centre of Sanskrit learning ages back, *i.e.*, while it was the political capital of Bengal. Under the patronage of the Sena kings of Bengal, Hindu learning flourished in their capital, Nadiya, as it did in their earlier capital situate in Pargana Bikrampur, which, as already mentioned, is still an intellectual centre. The *tols* of Nadiya originally brought into being by royal initiative and long maintained by royal patronage, came to be maintained by Hindu zemindars after the Musalman conquest of the land. Grants of rent-free land and money gifts by Hindu zemindars and other wealthy Hindus have been diminishing in Nadiya as elsewhere in Bengal, and so *tols* and pupils in Nadiya have been growing less and less. as will appear from the following figures :—

Year.	No. of tols.	No. of students.	Authority.
1816	46	380	Report of the Committee of Superintendence, provisionally appointed for the College which Lord Minto proposed to establish at Nadiya (*vide* Adam's Report, p. 50).
1818	31	747	Mr. Ward—The accuracy of the number of pupils as given by Mr. Ward was doubted by Mr. Adam (*vide* Report, p. 50).
1829	25	500-600	Professor H. H. Wilson, then Junior Member and Secretary of the General Committee of Public Instruction (Adam's Report, pp. 51-52). (I applied to the Bengal Office for Professor Wilson's Report, but there was no copy found there and none either in the Office of the Home Department of the Government of India).
1864	12 (Nyáya 6, Smriti 6)	Less than 150	Professor E. B. Cowell, in his Report to the Director of Public Instruction of the 17th January 1867, p. 3).
1891 (Time of my inspection)	8 (Nyáya 4, Smriti 4)	99	

Professor Cowell in his report above referred to says, in connection with the figures in his report, that "the number of students is probably not wholly accurate, as of course no register of attendance is kept, and it was not easy to decide whether absent students were really to be counted on the rolls or not."

Mr. Ward's figure is so extraordinarily large as compared with the figure of two years back given in the Committee of Superintendence's Report that it may be laid aside as inaccurate. Even then, Professor Wilson's figure remains as an indication of increase on the figure of 1816. But the Professor's estimate, 500 to 600, was evidently a rough one, and this from the absence of registers of attendance. It is clear, after all that, the number of *tols* has steadily declined since the first enumeration in 1816, and that the number of pupils has steadily declined since 1829.

59. Nyáya and Smriti have been the principal studies in Nadiya, particularly the former, Nadiya in fact being the first place in all India for the study of Nyáya. Although Nyáya and Smriti students at Nadiya have been declining in number, still Nadiya counts even now among its Nyáya students men from all parts of India.

60. Kávya and Vyákaran, which Nadiya Pandits hitherto disdained to teach in their *tols*, have now beguna to have special *tols* appropriated to them. There are now two *tols* for Kávya and Vyákarana, and a Smriti *tol* also has pupils for these subjects, the total number of students in the three amounting to 33. This new departure does not in any way make up for the comparative neglect of Nyáya and Smriti, but it nevertheless indicates a tendency to expansion under the influence of new forces. Kávya and Vyákarana, though shunned in *tols* as being subjects of a rather elementary character, used hitherto to be taught in schools of a peculiar class called *ákhárás* by the pupils of Nyáya and Smriti *tols*. These *ákhárás* with their pupil-teachers existed when I accompanied Professor Cowell (then Principal of the Sankrit College) in his visit to Nadiya in 1864, but when I visited the place last May I did not find even one in existence, their place being taken by regular *tols* for the teaching of Kávya and Vyákarana. Another subject has

also begun to be taught in *tols*, viz., Purána, Bhágabat, Rámáyana, &c. This innovation is evidently due to the increasing strength of the Vaishnava element in the population of Nadiya. Chaitanya was a native of this place, and his followers muster strong here at present, the place being regarded by them as holy land. It is natural, therefore, that Pauranic studies, having a bearing on the tenets of *Vaishnavism* as taught by Chaitanya, should come to have regular schools of instruction in the very head-quarters of the Vaishnavas of Bengal. There are two *tols* (with 15 pupils) in Nadiya now for such studies.

61. So far as three-quarters of a century back, several of the Nadiya *tols* were aded by Government with allowances to their Pandits, and these allowances were continued to their successors in their respective *tols*. Ramchandra Vidyálankár enjoyed an annual allowance of Rs. 71 in consideration of his keeping up a *tol*, and when he died in 1813 his allowance was claimed by a person who could not sustain his claim. The allowance with arrears was, however, ultimately paid to Bholá Nath Siromani, son of Ramchandra Vidyálankár and his successor in his *tol*. In 1818 Sivanath Vidyábáchaspati obtained a continuance of his father's allowance of Rs. 90 a year with payment if arrears. In 1818 Sriram Siromani obtained an annual allowance of Rs. 36 on consideration of his keeping up a *tol* founded and endowed by the Raja of Nator. Ramjay Tarkálankar in the same year obtained a confirmation of his annual allowance of Rs. 62. For these details I am indebted, I may add, to Mr. Adam's valuable Report (section 52). I learn on enquiry made of Pandit Madhusudan Smritiratna, one of the sons of Sriram Siromani, and a Professor in the Sanskrit College, that on the demise of his father, he and his two brothers, all three being men of learning, applied without success to the District Collector for a continuance to them of their father's allowance. On what grounds the allowances to *tols* were discontinued, I have not been able to ascertain.

62. Besides the allowances to the Pandits of the Nadiya *tols* mentioned above, a subsistence allowance to the pupils has long been paid by Government. This allowance was originally of the value of 100 sicca rupees (equivalent to 104 ordinary rupees), and it was increased to Rs. 150 in 1886, on application being made by the Nadiya pupils to the then Lieutenant-Governor, Sir Rivers Thompson, and further increased to Rs. 200 in 1888 on application being made to the next Lieutenant-Governor, Sir Steuart Bayley. I transcribe below passages from the Reports of Mr. Adam and Professor Cowell which give a history of this allowance—"In 1829 the Committee of Public Instruction received orders to examine and report upon a petition to Government from certain students at Nadiya, claiming the restoration or continuance of an allowance amounting to Rs. 100 a month. The Committee deputed their Junior Member and Secretary (Professor H. H. Wilson) and ascertained that all those students who came from places more than three days' journey from Nadiya had hitherto depended very much upon this grant from Government." (Adam's Report, page 53.)

"The Committee of Revenue found in 1784 that the Raja of Nadiya used to grant an allowance to the *Parooas* (পড়ুয়া) or Sanskrit students of the *tols*, and in 1784 they appear to a certain extent to have sanctioned an annual grant of Rs. 1,200 to this object. It was paid from the treasury of Nadiya, and distributed to the students by a person on the part of the zemindars. On the 18th May 1787 (further enquiry having been instituted), the Board of Revenue directed the Collector to continue the payment of the pension for the present and to charge the same under the head of 'Pension.' On the strength of this order it was regularly paid to the students at the rate of Rs. 100 per mensem. In 1829, at the request of the Collector of Nadiya, the Civil Auditor (April 6th) made a reference, enquiring as to the authority on which the pension was granted. The Board on the 9th June quoted their letter of the 18th May 1787, and at the same time stated thus:—'There is no mention whatever of this allowance in the accounts or correspondence relating to the decennial settlement, and if the payment has been continued without enquiring on the authority, it ought to be immediately suspended and a full explanation of the irregularity furnished by the Collector.'

"The allowance was in consequence discontinued, but a remonstrance from the Nadiya students was received with the recommendations of the Murshidabad Commissioner, dated 22nd January 1830, and was submitted to Government

on the 12th February. Meanwhile the late Professor H. H. Wilson (when Junior Member and Secretary to the General Committee of Public Instruction) had visited the *tols* and reported on their state, and in a letter, dated 3rd August 1830, Government sanctioned the continance of the pension with arrears, and the payment has continued to the present time." (Professor E. B. Cowell's Report, p. 8.)

63. The manner of distribution of the allowance among the pupils at the time of Mr. Adam's report and long afterwards was this:—

"A petty *suraf* or poddar accompanied by one of their number is deputed to receive the allowance at the Collector's Treasury. On his return he divides it among the foreign students, whose presence in the town is perfectly well known. The poddar whom Mr. Wilson saw keeps a shop for the sale of grain and supplies the students with food, advancing them occasional maintenance on the credit of their monthly allowance. They are commonly in his debt, but he is too important a personage, and the students are too numerous and, as Brahmans, too influential for him to practise any fraud upon them. The allowance, he has no doubt, is fairly distributed." The poddar, who till lately had the distribution of the allowance money in his hands, gave me the following history of the allowance:—

The allowance has come down from times antecedent to the English conquest of the country, but when or how it originated he could not say. The Collector of the district used till lately to appoint a distributor of the allowance on the nomination of the pupils, and these usually nominated some well-to-do poddar of Nadiya. So long as the distribution of the money remained in the hands of some poddar, there used to be a muster call of the pupils every Wednesday, and a pupil who was present or absent that day was accounted, respectively, present or absent all the days of the week in which that Wednesday fell. The poddar distributors, I may add, did their work without any kind of remuneration.

64. In 1888, when the allowance was increased to Rs. 200 a month, the distribution was transferred to the Education Department. Under the arrangement then made the local Sub-Inspector of Schools draws the money every month from the District Treasury, and makes it over to an officer called *Tol* Clerk. who is charged with the distribution of the money among the pupils. The *Tol* Clerk keeps a register of the pupils and distributes the money in accordance therewith. Out of the sum of Rs. 200 the *Tol* Clerk gets a remuneration of Rs. 10 a month, and the balance of Rs. 190 remains for the pupils, who out of the amount devote Rs 4 to Pujas to Podá-Má and Bura Siva. The present *Tol* Clerk is Babu Binod Lal Goswami, 3rd master of the Nadiya Hindu School. The conditions required to be fulfilled in order to entitle a pupil to subsistence allowance used to be as follows:—

(1) That the pupil be of the Brahman caste.
(2) That he be a student of Nyáya or Smriti.
(3) That his permanent residence be beyond a distance of 60 miles from Nadiya.

These conditions have now been modified as follows:—

(1) That the pupil be of the Brahman, Vaidya, or Bairagi caste.
(2) That he be a student of Nyáya, or Smriti, or Purána, or Kávya,—indeed of any *Sastra* except Vyakarana (Grammar).
(3) That his permanent residence be beyond a distance of five miles only from Nadiya.

65. At the time (1829) of Professor Wilson's visit to Nadiya, each pupil's share of subsistence allowance was from twelve annas to one rupee a month. The present average per head varies from Rs. 2 to Rs. 2-8. The subsistence grant from Government is now indeed double of what it was, but the greatly increased average per head under the easier requirements of the present *régime* clearly indicates a large falling off in the number of Nyáya and Smriti students.

66. Two *tols* of Nadiya deserve special notice, as having been set up—one very recently, and the other about 30 years ago—by two wealthy Hindustanis. The one founded about 30 years ago, called the *Páká Tol*, from the fact of its being, unlike *tols* in general, a brick building. It contains 28 rooms, each

about 9 feet by feet, for the accommodation of pupils, and a lecture hall (*dálán*) and two litte verandahs. This elegant building, occupying with an adjoining garden about a bigha of land, was erected at the expense of Babu Babulal Agarwala, a late Hindustani merchant of Calcutta, who made a gift of it to Pandit Prasannachandra Tarkaratna, subject to the condition, as I am informed by Babu Jugal Kisor, Manager of Babulal's estate, that a Nyáya *Tol* was to be held in it. According to the wish of Babulal, the Manager makes a daily gift of half a seer of rice, two chhátaks of *dál*, and two pice besides for the purchase of other necessaries to 30 pupils. To the teacher a similar daily gift is made of rice and *dál*, together with Rs. 15 a month; and Rs. 4 a month and rice and *dál* are given to Pandit Ramkisor, an old student of the *tol*. The pupils of the *tol* are generally not natives of Bengal: they are from distant parts of India—Behar, the Punjab, Kashmir, and the Bombay and Madras Presidencies—and most of them remain in the *tol* until they complete their education. Some remain for very long periods, *e.g.*, Bansidhar Misra, of Mithila and Ramkrishna Pandit of the Punjab have been staying for about 30 years. Both of them have finished their education and teach the beginners. Both of them are bachelors, and have determined to pass the rest of their lives in the *tol* as students. One bad effect of the *páká tol* having been made a personal gift of to the late Pandit Prasannachundra Tarkaratna, has been that his sons after his demise have become owners of the *tol*, although they are not competent to teach like their father. As owners they engaged after their father's death Pandit Jadunath Sárbabhaum, a pupil of their father, to teach in the *tol*; but after a few years, in consequence of a disagreement between them and Jadunath, the latter was ousted, and Pandit Harinath Tarkasidhánta (of Navadvip) was put in his place. After the death of Harinath, they brought Pandit Durgaprasad Tarkálankar from Bikrampur to teach at the *tol*, though there was a feeling of disapprobation among the Nadiya community at this bringing in of an outsider to teach at Nadiya. The other *tol*, called, in contrast with the first, the *Kánchá Tol*, is the one established by Ray Bhagwandas Bagla Bahadur, the well-known Calcutta and Rangoon merchant. The accommodation in the *páká tol* being found insufficient, Rai Bhagwan Das Bahadur purchased a piece of land in the neighbourhood of this *tol* with the object of erecting another *páká tol*. The proposed building has not yet been erected, and so the *tol* is now held in a *kánchá* (mud-built) house, the property of the late Pandit Harinath Tarkasidhánta. The Rai Bahadur gives articles of food to 20 pupils on the same scale as in the *páká tol*. Both the *páká* and the *kánchá tols* are now taught by Pandit Durgaprasad Tarkálankár on alternate days.

(67.) I now come to the institutions, religious and secular, managed either by local associations or by individual patrons, that have been promoting the study of Sanskrit. All these institutions, with the exception of the Maharaja of Bardwan's Sanskrit Pathsálá have been founded only of late years. Twenty of these institutions are in Bihar, five in Bengal, and one in Orissa. The Bihar Sanskrit institutions prepare students mainly for the examinations of the Behar Sanskrit Sanjívan and for the Title Examination.

68. Secular associations, such as those of Madhubani and Revelganj, make it their sole object to maintain Sanskrit schools organized like the English schools in this country. Religious associations (Dharmasabhás), such as those at Muzaffarpur and Matihari, make it one of their objects to maintain Sanskrit schools, which, too, are organized like English schools. Both classes of associations have been doing a great deal towards a revival of Sanskrit learning in Bihar. Detailed information about them is given in the enclosed tables that are marked B. Municipalities in Bihar have also been lending a helping hand towards the prosecution of Sanskrit studies by grants of money to some of the associations.

69. The following are the institutions I visited:—

In Sarun, the Bháratesvari Páthsálá, the Rivers Thompson Gautama Páthsálá, and the Maharaja's Sanskrit Institution; in Patna, the Gorehatta Sanskrit School; in Gya, the Tikaresvari Páthsálá, the Dharmasabhá Páthsálá, the Sanskrit Páthsálá, the Budh-Gaya Sanskrit Páthsálá; in Sháhábád, the Jubilee Upper Sanskrit Páthsálá; in Chumparun, the Dharmasabha School; in Mozaffarpur, the Dvija-Dharma-Bardhiní-Sabhá Páthsálá; the Dharma-Samáj

Páthsálá; in Darbhanga, the Sanskrit Páthsálá, the Dharma-Samáj Páthsálá, Maharaja's Páthsálá, the Government Aided Sanskrit Páthsálá; in Bhagalpur, the Maharaja's Sanskrit Páthsálá, the Sanskrit Páthsálá (Golaghat), Chatpati Dharmasabhá Páthsálá; in Monghyr, the Árya Dharma Prachárini Sanskrit Páthsálá; in Murshidabad, the Victoria Jubilee Tol; in Burdwan, the Maharaja's Sanskrit Vidyálay; in Nadiya, the Krishnagar Sanskrit Vidyálaya; in the 24-Parganas, the Sanskrit Institution (Mulajor); in Hooghly, the Bisvanath Chatuspathí; in Cuttack the Purí Sanskrit School, and the Dhenkhanal Sanskrit Vidyálay.

Details about the constitution and working of the above institutions, the objects they propose to themselves, and the means by which these objects are attained, are given in the annexed enclosures marked B.

70. Five Examining Associations have been founded within the last thirteen years. Their functions, detailed in the enclosures marked Care on the model of the Sanskrit Title Examination. They are (1) the Dacca Sárasvat Samáj; (2) the Bihar Sanskrit Sanjíban; (3) the Boaliya Dharma Sabha; (4) the Nadiyá College of Pandits; (5) the Bhatpara Parikshá Samáj.

71. Of these five institutions, the oldest is the Dacca Sárasvat Samáj. It was founded in September 1878, *i.e.*, within four months of the publication in the *Calcutta Gazette* of the Government of Bengal's scheme for holding the Title Examinations; and the first examination under the Samáj took place a month after the first year's Title Examination. The object of the Dacca Sarasvat Samáj is the promotion of Sanskrit learning, particularly in East Bengal. None but Pandits of East Bengal are eligible as members of this Samáj. At its examinations, held at Dacca, most of the candidates are *tol* students from East Bengal, and the rest are students of the same class from other parts of Bengal. On the result of those examinations, prizes, scholarships, and titles according to the grade of the examinations are awarded to pupils, and rewards to teachers. The Samáj further distributes gratuitously among the *tols* of East Bengal and a few also of other parts of Bengal, a Bengali weekly, called the *Sárasvat Patriká*, which discusses literary subjects as well as matters of practical interest. This paper is published at the press which the Samáj received as a free gift from Babu Raghunath Das of Dacca. The Samáj is altogether a well-organised body, with an aggregate income of Rs. 2,630 a year. Much of the success of the Samáj is due to the ability, learning, and organizing power of its Secretary, Pandit Prasannachandra Vidyáratna. The Samáj receives an annual aid of Rs. 500 from Government.

72. The end which the Bihar Sanskrit Sanjívan proposes to itself is to revise Sanskrit learning, and this end it seeks to attain by laying down courses of study and holding examinations. Its examinations are of two grades, called respectively the First and the Middle Examination; and they are held as preliminaries to the Sanskrit Title Examination, the existence of which the Sanjívan considers a sufficient ground for not holding any Title Examination of its own. All the distinguished Pandits of Bihar are members of the Sanjívan, which includes, besides, several Hindu noblemen and educated gentlemen of Bihar interested in Sanskrit learning. Its President is Dr. Martin, the Bihar Circle Inspector of Schools, and its Secretary is Pandit Ambikadatta Vyas, to whose learning, zeal, and energy, the success of the Sanjívan is largely due. The Maharajas and Rajas of Bihar are its patrons, and so are the present Lieutenant-Governor of these Provinces, the present Divisional Commissioner of Bihar, and the present Director of Public Instruction. It receives a grant of Rs. 500 a year from Government on the condition that it must raise an income of Rs. 1,200 a year from private sources. It has a funded property of Rs. 8,000 invested in Government securities, and holds besides an uninvested sum of Rs. 916, and in 1890-91 the total expenditure was only Rs. 518 4.

73. The Boáliya Dharma-Sabhá is an associatione stablished in 1879 for the promotion of the interests of the Hindu religion. In 1884 it made the encouragement of Sanskrit learning an additional object. For the latter purpose it maintains a *tol* at Boaliya and holds examinations annually, one of a higher and the other of a lower standard, the subjects of examination being Nyáya, Smriti, Vedánta, Jyotish, Ayurveda, Sáhitya, and Vyákarana. At these examinations candidates present themselves from different districts—

Murshidabad, Nadiya, Pabna, Dacca, Burdwan, Birbhum, Midnapur, &c., those passing by the higher standard receiving titles and some also rewards. Candidates at the examination coming from distant places receive their travelling expenses from the Sabhá. Also selected students are, at the Sabhá's expense, sent to Benares to study the Vedánta and other systems of Philosophy there. The Sabhá also holds annually an assembly of Pandits, and makes presents to them, besides paying their travelling expenses. The Sabhá's annual income for the Bengali year 1295-96, corresponding very nearly to the official year 1889-90 was Rs. 4,168, and the expenditure Rs. 4,151.

74. At Nadiya in 1885-86 was formed a society, named in English. "The Association for the Advancement of Sanskrit Learning and the College of Pandits, Nadiya," and in Sanskrit or Bengali "Sanskrita Vidyá Vibardhiní Vidagdha Jananí Sabhá," which literally means Sanskrit-learning-Promoting-Burnt-mother-Society. Podá Má (burnt mother) is the name of an image of the goddess Kálí at Nadiya, because it happened once to be burnt, and to it offerings are made by Nadiya pupils on finishing their *tol* education there. The object aimed at by the Society is stated in the printed report for the year 1889-90 to be, "the advancement of Sanskrit learning and the encouragement of Pandits and pupils engaged in the study of Sanskrit." The Society owes its existence to the efforts of a native of Nadiya, Babu Mahendranath Bhattacharya, M.A., B.L, Personal Assistant to the Excise Commissioner of Bengal. Since its establishment, Babu Mahendranath, as he informs me in reply to an enquiry made, has spent in furtherance of its objects sums varying from Rs. 700 to Rs. 850 every year, and he has also spared no pains to make it a success. Kumar Indrachandra Singh of the Paikpara Raj family is President of the Society. and since 1889-90 he has very liberally paid subscriptions and donations for carrying out the objects it has in view, his total contribution in 1889-90 amounting to Rs. 2,400, and that in 1890-91 to Rs. 2,050. Its income last year was Rs. 2,850, and the expenditure equalled the income.

75. The Society, with the high literary prestige of Nadiya at its back, and all the modern paraphernalia of Fellows, Members, Registrar, and printed Reports attending it, naturally raises large expectations. My own expectations too were large, but I am sorry to have to say that on looking into the inner working of the Society and the outcome of its work, I have been sadly disappointed. The movement lacks that essential of success—co-operation. Whatever Babu Mahendranath's personal exertions may be, and the fact of his being able to visit Nadiya only occasionally must necessarily set a limit to them, success to his scheme can be assured only by active local co-operation. This, however, is wanting. The Maharaj family of Krishnagar have ever been patrons of the Pandit community of Nadiya. With this family the present movement appears not to have sought to connect itself. Fellows and Members, again, have not their duties defined, and they take little interest in the movement. The Joint and the Assistant Registrar, who reside in Calcutta, have not been able yet, I am informed, to attend the annual meetings of the Society, which, indeed, are its only meetings. Neither the Joint Registrar nor the Principal could inform me what the pass marks in the examinations were, the Principal in fact giving me wrong information; and I got the information only from the Registrar, who appears to be the very life and breath of the Society. Mahámahopádhyaya Bhubanmohan Vidyáratna is styled in the report "Principal of the College of Pandits," and Pandits Madhusudan Smritiratna and Krishnanath Nyáyapanchánan are styled "Professors of Smriti." As the Nadiyá *tols* are quite independent of one another, I do not exactly see what functions Mahamahopadhyaya Bhubanmohan's principalship carries with it. Again, Pandit Madhusudan being a Professor in the Calcutta Government Sanskrit College, and Pandit Krishnanath being a resident of Purbasthali, where he has his *tol*, their Professorships in the Nadiya College of Pandits must be only honorary titles, without any functions attached to them.

76. Much of the Society's business appears to be done in either a loose or a languid way. There are discrepancies between the lists of names of Fellows and office-bearers in different copies of the report for the same year (1889-90), and the abstract of accounts sent to me from Nadiya by Pandit Sarbesvar Bhattacharya (an honorary office-bearer of the Sabhá) does not tally with that

furnished me by the Registrar. Nor does the number of passed students as shown in the Report agree with the number given in the tabular statement sent by Pandit Sarbeswar. The certificates given to successful examinees are not free from grammatical mistakes. The results of the examinations held during the cold weather one year are announced during the cold-weather examination season of the next year. Honorary titles, again, have been awarded, and the recipients of these are—the President, the Registrar, and the Assistant Registrar.

77. I now come to the more agreeable task of giving a description of the examinations held by the Society. These are of three ordinary grades, namely, the Preliminary, the Middle, and the Title or Final Examination, with the addition of a special Honour Examination in Nyáya. The subjects of examination are—Nyáya, Sánkhya, Vedánta, Smriti, Purana, Tantra, Yajana-grantha, Vyákarana, and Sáhitya. Although all the above subjects are fixed for the above examinations, candidates have not up to this time presented themselves for examination in them all. The subjects taken up from 1886 to 1889 have been—Nyáya, Vedánta, Smriti, Bhágabat Purána, Vyákarana and Sáhitya. The Report for 1889-90 gives the text-books for the three ordinary grades of examination, but none for the Honour Examination in Nyáya. The text-books fixed for the Title Examination in Nyáya include one work, which, I am afraid, will long prevent candidates from appearing at this examination. This work is *Bauddhádhikára*, which, as far as I know, no Pandit in Bengal has read through. It is remarked in the introduction to the Report that "none has been able to pass the Title Examination in Nyáya of the College of Pandits, Nadiyá." This is owing more to the inclusion of such a work as *Bauddhádhikára* in the Nyáya Title course of studies than to any other cause. The earlier examinations in Nyáya appear to be easy enough, for out of 12 candidates in three years, only one was plucked, 25 per cent. of the marks for each paper together with an aggregate of 33 per cent. being required for passing.

Besides the examinations held, the Society's work at its annual gatherings consists of the award of titles and money prizes to successful candidates and of rewards to teachers, discussions on questions connected with the Hindu Sástras, and the distribution of presents to all the Pandits invited, the Fellows and Members being included.

78. The Pandits of Bhatpara, headed by Mahámahopádhyaya Rakhaldas Nyáyaratna, set up an association called the "Parikshá Samáj" in 1890. The parikshás or examinations are of two grades, called the first and the second examinations respectively, for all subjects except only Nyáya, which has a third and a fourth examination—all subordinate to the Government Title Examination. The subjects of examination are—Nyáya, Sánkhya, Vedánta, Jyotish, Smriti, Sáhitya, and Vyákarana. All the Bhátpara Pandits are members of the Samaj, Mahámahopádhyáya Rákháldas Nyáyaratna being its President, and Pandit Panchanan Tarkaratna its Secretary. It has done me the honour of electing me Superintendent of its affairs. Not more than one examination has it held yet. The appearance, however, of so many as 45 candidates at this examination from different districts, some of the candidates being students of *Sánkhya* and *Vedánta*, promises well for the future of the Samáj's examinations. The Samáj has no fixed income at present

79. At Barisal there is a Dharma-Sabha which makes the diffusion of a knowledge of the doctrines of Hinduism its main object. As connected with the main object, it resolved during my inspection tour in Barisal to encourage Sanskrit learning by holding different grades of examinations, the last being identical with the Government Title Examination. On the examinations being held, scholarships will be awarded to meritorious students and rewards to their teachers. Several Hindu zamindars and pleaders are members of the Sabhá, of which the Secretary is Babu Ambikacharan Guha, a leading member of the local bar.

80. All the above associations have promised co-operation in any measures that may be taken by Government for the improvement of *tols*, and the encouragement of Sanskrit learning.

81. Before making my suggestions for the encouragement of Sanskrit studies in the Indian style, I think it necessary to point out the causes owing to which, as far as I can see, such studies have steadily been declining in the land. It was by means of gifts of rent-free land and of money that such studies were

fostered in the past, and such gifts flowed freely from wealthy Hindus, as Hindus have always considered it to be an act of religious merit to help the teachers and learners of the Hindu Sástras. This belief has been changing of late, and so gifts have been becoming scantier and scanier in proportion. Rise in prices has again made it impossible for Pandit teachers to maintain themselves and family, and their pupils in the bargain, upon such income as sufficed generations ago. Pandit families at the same time have come to be a less self denying class than they used to be. The old custom of sons pursuing the calling of the father, which made Pandits' sons grow up to be Pandits, unless they happened to lack the mental power to do so, is losing its hold upon the country, and Pandits' sons are accordingly being trained up for secular callings that promise better prospects from a worldly point of view than the calling of a Pandit. Thus it is that families of Pandits in Bengal have al been tending to assimilate themselves to the other Brahman families of the province, *i.e.*, have all been tending towards secular callings that hold out prospects of pecuniary gain. Most of the best Pandits of Bengal, all the Mahámahopádhyayas without exception, have trained up or are training up their sons or grandsons for other callings than their own, have given them or are giving them, in fact, an English education. It is but natural that men should prepare their sons for such walks of life as they think would be most advantageous to them, and this is what the Pandits of Bengal have been doing. Non-Pandit Brahman families hardly ever think of training up any juvenile member at a *tol* for the career of a Pandit. Our *tols* are thus being threatened with a stoppage of supply of boys. An utter stoppage of supply is not likely to occur in the near future, but matters appear to be tending to this. The aggregate intellectual capacity of the present generation of *tol* students is lower than that of the past generation as unquestionably, I think, as the number is lower; and this deterioration in quality and decrease in number, judging from present circumstances, tend to be progressive. To arrest this decline very liberal help from individuals and from the State would be needed. The question of private help does not fall within the scope of this report, which need only discuss how and to what extent it would be desirable and practicable for the State to render help for the improvement of *tols* and the encouragment of Sanskrit studies. Regular aid to *tols* would obviously suggest itself as the most effective means of imparting new vitality to them, and aid almost all the *tols* are willing to receive, as I have ascertained by enquiry. A comprehensive system of aid would require, however, a very large annual expenditure, which the State is not prepared, I understand, to incur, and so such a system of aid is out of the question. The *tols*, again, are, generally speaking, so similarly circumstanced that it is not possible to pick out some among them in every district as the fittest to receive grants. There are numerous other *tols*, besides those included in my tables, which number 761, so that selection would be most impracticable. To only a few *tols* of an exceptional character am I able, therefore, to recommend any regular aid, namely in Bengal to two Nyáya *tols* and one Smriti *tol* at Nadiyá, in Behar to the Thompson Gautama Pathsálá at Revelganj, and in Orissa to the Sanskrit Pathsálá at Puri.

82. Nadiya, as the historical centre of Sanskrit learning in the provinces and as the chief seat of the study of the Nyáya Philosophy in India, deserves exceptional treatment. Indeed, help has long been rendered by Government to the Nadiya *tols*, as shown in the foregoing part of this report. Subsistence allowance to pupils has been the chief part of this help, and a continuance of this allowance has been advocated by Professor Wilson, by Mr. Adam, and by Professor Cowell at different times. The subsistence allowance, as already stated, has been recently raised to Rs. 200 a month, and I would propose this to be supplemented by a monthly grant of Rs. 220 to the two best Nyáyá *tols* and the best Smriti *tol* of the place. The grant may be divided as follows:—

		Rs.
1.	Nyaya Tol, No. 1	100
2.	Nyaya Tol, No. 2	60
3.	Smriti Tol	60

83. Nyáya must have a decided preponderance at Nadiya for the simple reason that to the Nyáya *tols* of Nadiya come pupils from all parts of India. As regards Smriti, Nadiya attracts pupils only from Bengal. The grants I have

proposed, I put at a sufficiently high figure that a position of comparative independence might be secured to the Pandits of the *tols* that receive them, and that there may be an adequate inducement to dispose them to be placed under some kind of control. As each *tol* would be under a single Pandit, the grant to the *tol* would be but a *vritti* (allowance) to the Pandit of the *tol*. I would also propose a change in the administration of the pupils' subsistence allowance of Rs. 200 a month. The allowance is now shared by other than Nyáya and Smriti pupils, a recent innovation. I would propose that the old system of paying subsistence allowance to only Nyáya and Smriti pupils be reverted to, and this on the following grounds. Other branches of Sanskrit learning—Kávya, Vyákarana, &c., are cultivated in so many other places that any special encouragement of such studies at Nadiya is uncalled for, while special encouragement of Nyáya and Smriti studies, for which Nadiyá has been celebrated, would be most appropriate. Subsistence allowance being restricted to Nyáya and Smriti pupils, it would be possible to fix each pupil's monthly allowance at a sum that would deserve the name of subsistence allowance. I would accordingly propose that Nyáya and Smriti pupils who are not local residents should receive a monthly allowance of Rs. 4 each, with the exception however of the *Páka* and *Kánchá Tol* students, who already receive daily gifts of rice, dál, and two pice each. For these students I would propose a monthly allowance of Rs. 2 each. The present limit of Rs. 200 a month need not be exceeded.

84. I would further propose that a subsistence allowance of Rs. 25 a month be granted by Government for five Vedic pupils in Calcutta, when arrangements for instruction in the Vedas, about which certain proposals have been made, are effected. Provision for teaching the Vedas has been a long-felt want in Bengal, and practical steps are now being taken by certain Hindu gentlemen towards supplying the want. Babu Dwarakanath Pal of Bansberia has made over to Government 4 per cent. Government Promissory notes for Rs. 5,000 as an endowment-fund for the promotion of Vedic studies, and his offer has been accepted by Government; and the Mohanta of Tarakeswar has offered for five years certain a monthly contribution of Rs. 30 for provision being made in the Sanskrit College for teaching the Vedas. Under the patronage of the Hon'ble Dr. Guru Das Banerji a Vedic *tol* is also going to be established in Calcutta. I do not propose any definite scheme for the distribution of the grant I propose, because there are no Vedic pupils at present in Calcutta.

85. For the Thompson Gautama Pathsálá at Revilganj, I would propose a monthly grant of Rs. 40 for provision being made for the teaching of Nyáya. The Pathsálá being named after the founder of the Nyáya Philosophy, it would belie its name if it taught no Nyáya. For the Puri Sanskrit Pathsálá I would propose a monthly grant of Rs. 30. This sum would enable the Committee of Management to make their arrangements for instruction in Nyáya, as I am informed by the Secretary to the Committee. A Nyáya chair is a necessity at Puri, and such a chair cannot be created, I am informed by the Secretary, without an addition to the funds at the disposal of the Committee. To the other Sanskrit schools in the provinces, that are maintained by associations, I would also recommend the grant of aid, the amount being determined in accordance with the requirements and resources of each.

86. I would also propose that a system of payment by results be instituted in connection with *tols*. Payment by results might be on the lines of the system now in force in connection with the Sanskrit Title Examination, *i.e.*, on the results of examinations held, rewards to pupils and teachers, on a graduated scale, might be awarded. The examinations might be left to be conducted by local learned associations like the Dacca Sarasvat Samáj and the Behar Sanskrit Sanjívan, in accordance with principles approved by the Director of Public Instruction. Further details would have to be settled, if the proposal is accepted by Government. The first requisite for the settlement of details would be a knowledge of what sum Government is prepared to spend annually for the purpose of encouraging the *tol* system of instruction. The question of money must lie at the root of all schemes of improvement.

87. There is no local association at present in Orissa capable of undertaking examinations. Materials, both in men and money exist, however, for the formation of such an association, and from the conversation I have had with Raja Baidyanath Pandit and Babu Hariballabh Basu, of Cuttack, and certain other

gentlemen on the subject, I am hopeful of an association being formed in no long time.

88. I would finally propose that Municipalities and District Boards be induced to assign a portion of the educational funds at their disposal to the support of deserving *tols* within their respective spheres. As already stated, several Municipalities do at present render help to *tols*, and a few District Boards also do the same. Considering the awakening of the Hindu mind that has been going on all around under the influence of Western knowledge, it is but reasonable to expect that hardly any Municipality or District Board would refuse to render help.

89. In conclusion, I have to thankfully bear testimony to the effective help rendered me by the Divisional Commissioners, District Magistrates, and Educational Inspecting Officers, of whom I had occasion to ask for help. My thanks are no less due to certain independent native gentlemen. In fact, wherever I sought help, help was cordially given.

MAHESA CHANDRA NYAYARATNA,

CALCUTTA, *the 7th September* 1891. *Principal, Sanskrit College.*

APPENDIX A.

APPENDIX A.

Descriptive statement of Tols.

Serial number.	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandit.			Pupils.				Examinations in 1888 to 1890.				
	District.	Town or village.	Subjects taught.	Name and title, if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
1	Saran	Doulataganja ...	1. Jyotisha	Devi Datta Sukul	Doulataganja; by his father.	.....	10	...	...	10	...	...	...	...	The pupils are irregular and do not like to go up for the examination. The pandit is well versed in Astronomy.
2	Do.	Chhatradharibazar	1. Vyakarana .. 2. Sahitya.	Ramadwal Ojah..	Benares College .	.....	8	...	...	8	...	...	...	...	The pandit is employed as 2nd pandit in the *Chapra* Zillah School.
3	Do.	Hanssapirh ..	1. Jyotisha	Tribikrama Trivedi	Ditto ...	.....	6	..	...	6	...	...	...	...	The pandit is a good scholar, but mostly absent from his *tol*.
4	Do.	Ditto	1. Jyotisha ... .. 2. Sahitya.	Srishadewa Tevari.	Benares; Tribekrama Tewari.	.....	10	...	...	10	...	...	...	...	
5	Do.	Haripur	1. Jyotisha	Maharaj Misra ..	Benares College ..	.....	8	...	...	8	...	...	...	...	
6	Do.	Sobhapur ...	1. Jyotisha . .. 2. Vyakarana.	Rudradutta ...	Ditto ...	.....	10	...	...	10	...	...	...	...	One of the best pandits.
7	Do.	Dahiyan	1. Jyotisha	Bhuvaneswar Trivedi.	Benares	.....	5	...	...	5	...	...	...	...	
8	Do.	Ditto	1. Vyakarana... ...	Hanuman Datta	Ditto	.....	5	...	...	5	...	...	...	...	
9	Do.	Ditto	1. Jyotisha	Mukunda Trivedi	Ditto	.....	4	..	...	4	...	...	...	...	
10	Do.	Jhoa	1. Vyakarana ... 2. Sahitya. 3. Dharma Sastra. 4. Nyaya.	Harivansa Misra...	Benares; by several pandits.	.....	10	4	...	6	...	...	...	...	The pandit is a good scholar.
11	Do.	Do.	1. Vyakarana ... 2. Sahitya. 3. Nyaya.	Suarasan Misra ...	Ditto ...	.....	10	4	...	6	...	...	...	...	The Pandit has no separate *tol*, but teaches in that of his son, *Harivansa*.
12	Do.	Do.	1. Falita Jyotisha ..	Dhuman Misra ...	His father ...	.....	5	...	...	5	...	...	...	...	
13	Do.	Bughimanpur ...	1. Falita Jyotisha ..	Sivarama Misra ..	Benares; by several pandits.	.....	7	...	...	7	...	...	...	...	

14	Do.	Hathua	1. Vyakarana ...	Negmani Pandeo	Benares	.. ...	10	...	...	10	...	...	...	...	
15	Do.	Upharà	1. Vyakarana .. 2. Sahitya.	Ramasraya Tripathi.	Ditto	.....	10	...	...	10	...	1	...	...	
16	Shahabad ..	Dumraun ..	1. Vyakarana ... 2. Sahitya. 3. Nyaya.	Sivanarayan Jha Vyakaranacharyya.	Benares College...	Principal, Benares College.	25	...	10*	15	1	...	2	...	* By the Maharaja of Dumraun who also pays Rs. 36 per month as salary to the pandit.
17	Ditto	Ditto	1. Vyakarana .. 2. Sahitya.	Chandramui Pandit.	Ditto ..	.....	16	...	...	16	...	...	2	...	The pandit is a very qualified man. Receives Rs. 5 per month from the Maharaja.
18	Ditto .	Ditto ...	1. Jyotisha	Ramananda Jyotishi.	Ditto ...	.....	15	...	...	15	...	...	...	...	The pandit has sound knowledge in Astronomy. The Maharaja pays Rs. 20 per month to the pandit.
19	Ditto ..	Ditto ...	1. Vyakarana .. 2. Purana.	Iswar Dutta ..	Dumraun ; Vansidhar Acharyya.	....	20	...	..	20	...	.	...	...	The Maharaja pays Rs. 4 per month to the pandit.
20	Ditto ...	Ditto .	1. Vyakarana .. 2. Purana.	Sudhama Tewari	Benares ...	..	15	...	...	15	...	...	...	...	
21	Ditto ..	Ditto ..	1. Vyakarana ... 2. Sahitya.	Baladeva Pandit	Dumraun ; Vansidhar Acharyya.	.....	15	...	...	15	...	...	...	...	The Maharaja pays Rs. 4 per month.
22	Ditto ..	Ditto ..	1. Vyakarana ... 2. Kosha. 3. Chhanda.	Radha Vallabha Kavi.	Dumraun, Govinda Dutta.	.....	9	..	...	9	...	...	...	..	The Maharaja pay Rs. 7 „
23	Ditto ..	Ditto ..	1. Vyakarana . 2. Nyaya. 3. Sankhya.	Vanshidhara Acharyya.	Benares	.....	14	...	...	14	...	...	...	...	The Mararaja pays Rs. 7 „ to the pandit.
24	Ditto ...	Ditto .	1. Vyakarana ..	Bhrigunath Pandit	Ditto ...	.... .	10	...	...	10	...	...	...	...	
25	Ditto ...	Ditto ..	1. Jyotisha	Ramkhilal Pandit	Ditto	.....	10	...	.	10	...	..	...	...	The Maharaja pays Rs. 10 „ to the pandit.
26	Ditto ...	Ditto ..	1. Ditto	Ramagovinda Jyotisha.	Ditto	.....	4	2	2	...	...	...	...	...	The Pundit gets Rs. 5 from the Maharaja. He has no regular students.
27	Ditto ...	Ditto ..	1. Ditto	Durga Dutta Paramahansa.	Ditto	.....	8	2	3	3	...	...	...	...	The Pundit gets Rs. 30 from the Maharaja. Has no regular students, but occasionally gets some.
28	Ditto ..	Chauk Arrah ...	1. Vyakarana .. 2. Jyotisha. 3. Sahitya.	Satya Narayanan Pandi Vyakarana Upadhyaya.	Benares Sanskrit College.	Principal, Sanskrit College, Benares.	30	5	5	20	...	...	2	1	The local gentry pay the pandit Rs. 12 per month, raised from subscriptions. The pandit occasionally teaches Dharmasastra and Purana. He has appointed an assistant pandit, whom he pays Rs. 10 per month. The *tol* is called "Barna-dharmopyogini Pathsala."
29	Ditto .	Misartalla, Arrah	1. Vyakarana ... 2. Jyotisha. 3. Dharmasastra. 4. Sahitya.	Pitamvar Misra ..	Benares; Benirama Pandit.	.....	20	7	...	13	...	...	3	...	The pandit occasionally teaches Manu, Mitakshara, Bhagavat, and Ramayana.
30	Ditto ...	Babubazar, Arrah	1. Jyotisha ... ... 2. Vyakarana. 3. Sahitya. 4. Abhidhana.	Lakshmi Narayan Misra.	Benares	.....	14	2	...	12	...	...	2	1	

* By the Maharaja of Dumraun.

APPENDIX A—*continued.*

	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandit.			Pupils.				Examinations in 1888 to 1890.				
Serial number.	District.	Town or village.	Subjects taught.	Name and title, if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
31	Shahabad ...	Misirtala, Arrah	1. Vyakarana .. 2. Jyotisha. 3. Sahitya. 4. Purana. 5. Dharmasastra.	Sheiddat Misra ...	Benares ; Baldas-Sastri	.....	12	3	.	9	..		...	...	
32	Ditto ...	Misirtala	1. Vyakarana .. 2. Purana. 3. Sahitya.	Jamnadhar Misra	Benares ; Biswarup Sastri.	... ..	12		.	12		...	1	...	
33	Ditto ..	Maznan, Arrah ...	1. Vyakarana ... 2. Jyotisha. 3. Purana. 4. Sahitya.	Rama Chesi Pandit	Arrah ; by his brother, Siroratna Misra.		30	3	..	27		..	...		The pandit occasionally teaches Ramayana.
34	Ditto	Chandwa ..	1 Jyotisha ... . . 2. Purana. 3 Sahitya. 4. Vyakarana.	Ramjatan Tewari	Benares, Vadyanath Misra.		10	..	.	10	...		...		
35	Ditto ...	Ditto	1. Jyotisha . .. 2. Vyakarana	Tribikrama Upadhyaya.	Arrah, Rudradatta Misra.	.	5	...	...	5			...	.	
36	Muzaffarpur ...	Rupulia	1. Vyakarana ...	Haranath Thakur	Benares College	..	8	1	...	7	..	...	...		
37	Ditto ...	Athriya	1. Ditto	Muktinath Thakur	Ditto	.	20	2	18	...				...	
38	Ditto .	Ditto	1. Ditto	Sitarama Thakur	Ditto	. ...	7	..	...	7	...	..	...		
39	Ditto ...	Vishandattapur..	1. Ditto	Lalji Ojha ...	Ditto ..	..	10	1	9		..	...	...		
40	Ditto ...	Bàgra ...	1. Nyaya	Devaki Nandana Jhán.	Nuddea ..	.....	4	1	3	.	..	...	...	...	
41	Ditto ...	Moniari	1. Vyakarana... ...	Pragdutta Misra	Benares College .	.....	10	10*	.	.	...	...	...	..	
42	Ditto ...	Shillot	1. Ditto	Nina Misra ..	Ditto ..	.... .	10		....	10	...	.	...	...	
43	Ditto ...	Salimpur	1. Ditto	Srikantha Misra .	Ditto ...	. ....	9	1	8	...	.	...	...	..	
44	Ditto ...	Ditto	1. Ditto	Arjoon Misra ...	Ditto ...	.....	5		4	...	...	...	...	...	

45	Ditto ...	Choita Rewari ...	1. Ditto	Bechu Ojhan ..	Ditto .	.....	7	1	6†	...	...	...	...	...	
46	Ditto ...	Bazitpur	1. Jyotisha	Anuplal Kumar	Ditto ..	.....	10	3	7†	...	...	...	...	...	
47	Ditto ..	Robuya	1. Vyakarana ..	Atmaráma Jha	Ditto ..	.....	10	2	8†		-	.	...	...	
48	Ditto ...	Rámanagar ...	1. Ditto	Dwarika Nath Jhán.	Ditto ...	.. ...	4	2	2†	...	...	...	...	...	
49	Ditto ...	Ditto .	1. Ditto	Srinath Misra .	Ditto ..	...	7	..	7†	...	...	...	..	...	
50	Ditto ...	Mauka	1. Ditto	Govardhan Pathaka.	Benares	.	6	...	6†	..	...	..	...	...	
51	Ditto ..	Bahari .	1. Ditto	Srinath Thakur	Benares College ..		10		10†	..	...	..	...	...	
52	Ditto ...	Porcha	1. Ditto ...	Balavadra Jha ..	Ditto ..	....	13	1	12†	...	...	...	...	.	
53	Ditto ..	Rajla	1. Ditto	Singeswar Datta Jhan.	Ditto ...	.....	5	...	5†	. .	...		...		
54	Ditto ...	Gorole .	1. Ditto	Rohini Datta Jha	Ditto ..	.... .	6		6†			..	...	...	
55	Ditto ..	Mahespur ...	1. Ditto	Rangi Jha ...	Ditto ...	.. ...	6	...	6†	...		...	...		
56	Ditto .	Padmouri ..	1. Jyotisha	Kali Jha ...	Ditto ..	...	7	1	6†		...	.	...	...	
57	Ditto ..	Bamnatali ...	1. Vyakarana . .	Baba Jha ...	Dhárma Sabha (Muzaffarpur).	... ..	12	. .	12	...	...	..	...	...	One student reads Srimat Bhagabata with the pandit.
58	Ditto ...	Hazipur ...	1. Jyotisha	Dhubeswara Jha	Benares, Sanskrit College.	. ...	9	...	...	9	...	...	..	...	The pandit gets Rs. 10 per month from the Dharma Sabhá, the Secretary of which is Babu Jamuna Prasáda Sukul. The sabhá was abolished last year, but the pandit is still teaching, and gets Rs. 5 from the municipality and Rs. 5 from Babu Jamuna Prasáda.
59	Darbhanga	Majonna . ..	1. Vyakarana ...	Suboy Jha	Benares College	... ..	7	...		7	...	.	...	.	
60	Ditto ..	Ditto	1. Ditto	Loknath Jha .	Ditto .	.. ..	10	1	...	9	...	...		. .	
61	Ditto ..	Ganguli	1. Ditto ... ... 2 Sahitya. 3. Nyaya.	Márkanda Jha .	Ditto ..	.. ..	15	1	5	9	..	.	..	. .	
62	Ditto	Sakhwara ...	1. Vyakarana	Jurawan Jha ...	Benares	.....	15	1	8	6	...	.			The pandit is very old, and is a good grammarian. As a mark of honour he has got a *dáwí* from the Maharaja of Durbhunga.
63	Ditto ...	Bhatpura... ...	1. Ditto ... .. 2. Sahitya .. .. 3. Nyaya . 4. Alankara	Dhanu Dhar Jha, Acharyya in Vyakarana and Upadhyaya in Sahitya.	Benares College...	Principal, Benares College.	40	..	35	5	..	...	...	...	The inclusion of English and Hindi into the subjects of the Sanjibana Subha's examination is the cause of non-appearance at this examination of pupils from any tol at Durbhanga.
64	Ditto ...	Nowani ...	1. Vedanta ... ... 2. Mimansa. 3. Nyaya. 4. Vyakarana. 5 Sahitya. 6. Alankara.	Bacha Jha ...	Benares; Visuddhananda Swami.	.... . *	19	19		...	...	...	...	..	The pandit with his pupils stays at Rajnagar, when Raja Rameswara Sinha lives there. At the time of inspection, the pandit was not at Nowani. The pandit possesses vast knowledge of several subjects, and is very intelligent. Raja Rameswara Sinha pays Rs. 50 per month, Rs. 30 for the pandit, and Rs. 20 for his pupils.
65	Ditto ..	Vishnupur ...	1. Phalita Jyotisha ... 2. Ganita.	Yasodhara Jha ...	Benares College...	.....	55	5	13	37	...	...	...	...	

* By the Mahanta of the village. † By the Samastipur Dharma Sava.

APPENDIX A—*continued.*

Serial number.	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandit.			Pupils.				Examinations in 1888 to 1890.				
	District.	Town or village.	Subjects taught.	Name and title, if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
66	Darbhanga ...	Thirhee	1. Vyakarana . ... 2. Sahitya. 3. Nyaya.	Jaya Lal Misra ...	Benares . .	.....	30	2	10	18	...	..	...	...	
67	Ditto ...	Ditto	1. Vedas	Sadananda Jha .	Ditto	.....	15	2	8	5	...	...	...	...	
68	Ditto ..	Bhowar	1. Vyakarana .. ... 2. Nyaya.	Krishna Singh Thakur (Mahamahopadhyaya)	Ditto	By Government..	22	10	1	11	...	...	...	...	The pandit not having sufficient time to teach all the subjects has employed an assistant pandit, named Gokul Nath Jha, on a salary of Rs. 10.
69	Ditto ..	Pilakwara .	1. Nyaya	Dukhnmochan Jhá.	Navadwipa. Hari Nath Tarkasiddhanta.	.....	10	7	...	3	...		...	...	Pilokwara is the seat of Sanskrit learning in Mithila like Navadwipa in Bengal, but I am sorry to record that there exists one *tol* only. In former days there were many *tols* and many good pandits, now three or four good pandits and one *tol*.
70	Ditto ...	Magrani	1. Vyakarana	Kissor Jha . .	Benares College	.....	25	3	14	8	...	...	...	...	Magrani was also a celebrated place of Sanskrit learning. Even now there are some good pandits; one of them is Mahamahopadhyaya Kanai Lal Jha. Only one Vyakarana *tol* exists at present.
71	Ditto	Ditto	1. Jyotisha	Dhurbari Jha .	Benares, Sádukara.	. ...	10	...	...	10	...	...	...	...	
72	Ditto ...	Baswali	1. Veda	Bhagavan Jha ..	Benares, Jugal Kisor.	.....	12	...	...	12	...	...	...	...	
73	Ditto ..	Bellonja	1. Jyotisha	Nanda Kisor Jha	Benares, Visuddhánanda Swami.	.....	15	...	3	12	...	...	...	...	
74	Ditto	Pokrauni... ..	1. Vyakarana... ..	Narsingha Datta Jha.	Benares College...	.....	15	1	...	14	...	...	...	...	
75	Ditto ...	Darbhanga ...	1. Ditto . ... 2. Sahitya.	Chittradhar Misra	Ditto	.....	12	3	5*	4	...	...	2	...	He has got an assistant by name Nawbat Lal Jhá. The pandit is a good scholar, and occasionally teaches Dharmasastra and Mimansa. Gets Rs. 30 per month from the Raja of Darbhanga.

76	Ditto ...	Ditto ...	1. Nyaya	Viswa Nath Jha...	Navadwipa, Prasanna Chandra Tarkaratna.	.....	8	...	5*	3	..	...	...	...	Gets Rs. 15 per month in cash and Rs. 15 in kind, altogether Rs. 30 per mensem from Raja of Darbhanga. He is a good *Naiyayika*.
77	Ditto .	Ditto ...	1. Vedanta ... ... 2. Nyaya. 3. Sankhya.	Kanai Lal Jha, Maha mahopadhyaya.	Darbhanga, Kaladhar Misra.	Mahamahopadhyaya by Government.	6	1	...	5	...	...	...	...	Gets Rs. 30 per month from Raja of Darbhanga. The pandit knows several subjects, is a profound scholar, and a good *Naiyayika*. Being old he teaches theadvanced students only.
78	Ditto ...	Ditto ...	1. Nyaya ... .. 2. Vyakarana.	Chumman Jha ..	Benares, Siva Kumára Misra.	.....	6	6	...	..	...	...	...	...	Gets Rs. 30 per month from Raja of Darbhanga. He is a good pandit, teaches occasionally Vedanta Sankhya, &c. Is a good poet, specially in Chitra Kavya. He is an intelligent young man.
79	Ditto ...	Ditto ...	1. Vyakarana	Bhagavat Thákur	Benares College .	.....	10	4	3	3	...	...	...	...	Gets Rs. 15 per month from Raja of Durbhanga.
80	Ditto ...	Ditto ...	1. Ditto	Nyana Jha ..	Benares, Mahananda Dobé.	.....	10	...	...	10	...	...	...	...	Gets Rs. 5 per month from Babu Ganeswara Singha.
81	Ditto ...	Ditto ..	1. Ditto	Phuddi Jha ..	Benares, Visuddhananda Swami.	.....	12	...	...	12	...	...	...	..	
82	Ditto .	Ditto .	1. Jyotisha	Raghu Nath Misra	Benares College ..	... ..	7	2	...	5	...	...	...	.	Gets Rs. 15 per month from Raja of Darbhanga.
83	Ditto .	Ditto ..	1. Ditto	Ram Misra ...	Patna, Nilamvar Jhá.	.....	4	3	.	1	...	...	...	...	Well spoken of.
84	Ditto ..	Ditto ...	1. Ditto	Mukteswara Jha	Benares College	.....	15	5	...	10	.	..	...	...	Good pandit.
85	Ditto ...	Ditto ...	1. Ditto	Chaturbhuja Misra	Ditto	.....	10	3	...	7	.	...	...	...	
86	Ditto .	Ditto ...	1. Vyakarana .. .. 2. Nyaya.	Kedar Nath Jha	Ditto ...	.....	15	11	4	...	..	...	..	...	Gets Rs. 30 per mensem as pandit's allowance from the Raja of Darbhanga and Rs. 13 per month for the pupils. The pandit occasionally teaches Sahitya.
87	Ditto	Ditto ...	1. Vyakarana .. ... 2. Nyaya.	Harak Nath Jha	Ditto ..	.....	6	..	...	6	...	...	...	..	Gets Rs. 30 per month from Raja of Darbhanga. The pandit occasionally teaches Sankhya and Patanjala.
88	Ditto ...	Ditto ..	1. Vyakarana . 2. Nyaya.	Bhyia Misra ...	Ditto ...	.....	5	...	...	5	...	..	...	...	Gets Rs. 30 per month from Raja of Darbhanga.
89	Ditto ..	Ditto	1. Vyakarana ...	Pyari Jha ...	Ditto ..	.. ...	9	..	...	9	..	...	...	...	Gets Rs. 15 per month from Raja of Darbhanga and Rs. 15 from Babu Ganeswara Singh. Sometimes he teaches Dharmasastra and Vedanta.
90	Ditto ..	Ditto	1. Veda	Vaidya Nath Misra	Benares, Jugal Kisor.	. ...	15	...	.	15	...	.	...	..	Gets Rs. 15 per month from Raja of Darbhanga
91	Ditto ..	Ditto .	1. Do.	Badri Nath Jha...	Ditto ditto ..	.....	15	...	...	15	...	.	...	...	Ditto ditto.
92	Ditto ..	Ditto ..	1. Nyaya . .	Fakir Jha ...	Benares	.....	4	...	...	4	...	...	...	...	
93	Ditto ..	Ditto .	1. Vyakarana... ..	Máyaram Tripathi	Lucknow College	.....	4	...	...	4	...	...	...	...	Gets Rs. 35 per mensem from Raja of Darbhanga. He knows Ayurveda, and teaches occasionally on that subject. There are 10 or 12 more pandits in Durbhanga teaching Sahitya, Jyotisha and Grammar.

* By the Maharaja of Darbhanga.

APPENDIX A—*continued.*

Serial number.	1 Locality. District.	1 Locality. Town or locality.	2 Subjects taught.	3 Pandit. Name and title, if any.	4 Pandit. Where and by whom taught.	5 Pandit. By whom the title awarded.	6 Pupils. Number on the date of inspection or enquiry.	7 Pupils. Number lodged and boarded at teacher's expense.	8 Pupils. Number lodged and boarded by local residents.	9 Pupils. Day-scholars.	10 Examinations in 1888 to 1890. Number of pupils sent up to the Title Examination during the last three years.	11 Examinations in 1888 to 1890. Number passed.	12 Examinations in 1888 to 1890. Number of pupils sent up to any local examination.	13 Examinations in 1888 to 1890. Number passed.	14 Remarks.
94	Patna ...	Tatirbazar (Bankipur).	1. Sahitya .. 2. Vyakarana.	Ram Phul Pande	Benares, Sanskrit College.	. ...	6	...	...	6	...	...	6	...	
95	Do.	Ditto	1. Sahitya	Kanai Pal Tripathi	Ditto	. ....	1	...	...	1	...	...	4	4*	The pandit teaches Sanskrit in the Patna Collegiate School.
96	Do.	Mahendra Mahailá (Bankipur).	1. Vyakarana ..	Janaki Prasad Jha	Ditto	... ...	10	...	...	10	...	.	5	2	The pandit teaches Sanskrit in the Patna Collegiate School, and occasionally teaches Bhagavata and Tattwa Kaumudi (Sánkha).
97	Do.	Ditto	1. Vyakarana ..	Ramvahan Dobé	Budha Gaya, Jagannath Misra.	.....	5	.	...	5	...	...	..	...	He gets accommodation for his tol. The pandit is a Sanskrit teacher in a private high school.
98	Do.	Ditto	1. Sahitya ... .. 2 Vyakarana.	Ramphal Misra ...	Patna, ...	....	8	...	...	8	..	...	...	...	
99	Do.	Muradpur ...	1. Sahitya ... ... 2. Vyakarana.	Ram Narayan Misra.	Benares	.....	17	...	...	17	...	..	...	...	
100	Do.	Ditto	1. Sahitya 2. Vyakarana.	Vishnudev Páthaka.	Sultangunge, Vidyananda Misra.	.....	7	...	...	7	...	...	..	..	
101	Do.	Mahamedpur ...	1. Sahitya ... 2. Vyakarana.	Kunja Vihari Misra.	Benares	.....	15	...	...	15	...	...	..	...	
102	Do.	Chauhátá (Bankipur).	1. Falita Jyotisha ...	Ugra Natha Jha	Benares, Sanskrit College.	.....	20	...	...	20	...	...	...	...	
103	Do.	Purandarpur ...	1. Joytisha ... ... 2. Vyakarana.	Narottam Pande	Ditto	.....	8	...	...	8	...	...	...	...	
104	Do.	Mirjafargunge ...	1. Purana ... ... 2. Vyakarana.	Ramjivan Bhatta	Benares, Kasinath Sastri.	.....	8	...	...	8	...	...	...	...	The pandit is very fond of teaching and considers his teaching as a sort of religious work. He is a very good pandit. Only two students read bhágavat with him.
105	Do.	Dholpura ...	1. Falita Jyotisha ...	Kedar Nath Misra	Benares, Babulal Gualior.	.....	12	...	...	12	...	...	...	...	

106	Do.	Ditto	1. Sahitya ... ... 2. Vyakarana.	Sukdev Pande ...	Benares, Sanskrit College.	.....	41	...	...	41	...	...	...	...	The pandit gets a sum of Rs. 15 from the estate of Rajá Bábu.
107	Dp.	Ditto	1. Vedas	Bireswara Bhatta	Benares, Lakshmana Bhattacharyya.	... ..	7	...	...	7	...	...	...	...	The pandit only makes his students get by heart the slokas of Yagurveda.
108	Do.	Flourigunge ...	1. Nyaya ... ... 2 Vedanta. 3. Vyakarana.	Baldeo Misra ...	Benares, Ganesa Sastri.	.....	11	...	...	11	...	...	...	...	
109	Do.	Bloargunge ...	1. Jyotisha ... ... 2. Vyakarana ...	Siviram Tewari ...	Benares	.....	12	...	...	13	...	...	...	...	
110	Do.	Harmandir Mahalla.	1. Sahitya ... ... 2. Vyakarana.	Ramananda Misra	Ditto	.....	16	...	..	16	...	...	...	...	
111	Do. . ..	Sultangunge ...	1. Sahitya . . 2. Vyakarana.	Gopal Misra ...	Ditto	.....	20	...	...	20	...	...	...	..	
112	Do.	Ditto ...	1. Sahitya ... .. 2. Vyakarana. 3. Purana.	Kalika Misra ...	Sultangunge, Vidyananda Pande.	.....	10	...	...	10	...	...	..	...	
113	Do.	Pataldevigali ..	1. Jyotisha	Jagun Mohana Misra.	Benares	.....	8	...	...	8	...	...	...	..	
114	Do.	Shadikpur ...	1. Jyotisha ...	Balgovinda Misra	Ditto	.....	10	...	...	10	...	..	...	..	
115	Do.	Ditto	1. Jyotisha . ..	Sivagovinda Misra	Ditto	.....	8	...	...	8	...	.	..	..	
116	Do.	Bongopur ...	1. Sahitya ... ... 2 Vyakarana.	Dhaniram Upadhyaya.	Ditto	.....	8	...	...	8	...	...	...	...	
117	Do.	Osta	1. Sahitya ... ... 2. Vyakarana.	Durgadatta Pandit	Ditto	.....	6	...	...	6	...	...	...	...	
118	Do.	Do.	1. Sahitya ... ... 2. Vyakarana.	Khuvlál Pandit ...	Ditto	.....	10	...	...	10	...	...	. .	...	
119	Do. . ..	Baruna	1. Sahitya . ... 2. Vyakarana.	Uma Dutta Pandit	Ditto	.....	8	...	...	8	...	...	...	.	
120	Do.	Mokameh ...	1. Sahitya ... ... 2. Vyakarana.	Protap Narayan Misra.	Mokameh by his father, Vastilal Misra.	.....	10	...	7	3	...	.	...	...	The pupils are only beginners.
121	Do. ...	Ditto	1. Saihyta ... .. 2. Vyakarana.	Dhakonada Misra	Ditto	... ..	8	..	...	8	...	...	...	...	Ditto ditto.
122	Do.	Chukerchaka	1. Sahitya ... .. 2. Vyakarana.	Gapinath Jha ...	Benares, Damodar Sástri.	.....	20	...	..	20	...	..	..	...	
123	Do.	More ..	1. Sahitya ... .. 2. Vyakarana.	Hari Chobe ...	Sarin, Thuta Nath Jhá.	.. ...	15	...	3	12	...	...	.	...	
124	Do.	Behar (subdivision).	1. Sahitya .. 2. Vyakarana.	Váladeva Misra ...	Benares	.....	12	...	..	12	...	...	...	...	
125	Champáran	Bettiah	1 Vyakarana ...	Sripati Dobe .	Benares, severa pandits.	.....	5	2	3	..	...	...	...	...	The pandit gets Rs. 15 per month from the Maharaja.
126	Ditto .. .	Do.	1. Sahitya ...	Indrapati Dobe .	Ditto	. . ..	7	2	5	...	...	...	...	..	Ditto ditto.
127	Ditto	Do.	1. Sahitya *	Rangadutta Dobe	Ditto.. ..	.....	2	2	...	...	...	...	...	...	
128	Ditto	Do.	1. Vyakarana ..	Ganesadutta Jha	Ditto	... ...	2	2	...	...	..	...	...	...	

* Pupils passed in Sahitya.

APPENDIX A—*continued.*

	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandit.			Pupils.				Examination in 1888 to 1890.				
Serial number.	District.	Town or village.	Subjects taught.	Name and title, if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
129	Champaran ...	Bettiah	1. Sahitya ...	Raghuvara Jha	Navadwipa ...	.....	2	2	...	...	...	...	...	...	
130	Ditto ...	Do. ...	1. Jyotisha .	Radhakanta Jyotishi.	Benares	.....	4	...	...	4	...	...	...	...	The pandit gets Rs. 30 per month from the Maharaja.
131	Ditto ...	Do.	1. Jyotisha	Kedar Nath Jha	Ditto	.....	8	...	...	8	...	...	...	...	Ditto ditto.
132	Ditto ..	Do.	1. Vyakarana ...	Devidtta Jha ...	Ditto	.....	4	...	...	4	...	...	...	...	Ditto ditto.
133	Ditto ...	Do.	1. Veda	Sanmohan Jha ..	Ditto	.....	8	...	...	8	...	...	...	...	The Maharaja pays Rs. 10 per month to the pandit.
134	Ditto ...	Do.	1. Do.	Krishna Mohana Thakoor.	Ditto	... ..	30	...	...	30	...	...	...	...	
135	Ditto ...	Do.	1. Vyakarana ... 2. Sahitya.	Hararaja Dobe ...	Ditto	.....	5	...	...	5	...	...	...	...	The pandit gets Rs. 15 from the Maharaja.
136	Ditto ...	Do.	1. Vyakarana ... 2. Sahitya.	Lakshmipati Dobe	Ditto	.....	7	...	...	7	...	...	...	...	The pandit gets Rs. 15 from the Raja.
137	Ditto ...	Do.	1. Vyakarana . 2. Sahitya.	Sridhara Pathaka	Ditto	.....	4	...	...	4	...	...	...	...	Ditto ditto.
138	Ditto ...	Do.	1. Vyakarana . . 2. Sahitya.	Sambhu Nath pandit.	Ditto	.....	12	...	...	12	...	...	...	...	Ditto ditto.
139	Ditto ...	Do.	1. Vyakarana ... 2. Sahitya.	Hari Nath Thakoor.	Ditto	.....	10	...	...	10	...	...	...	...	Ditto ditto.
140	Ditto .	Do.	1. Vyakarana ... 2. Sahitya.	Viswa Nath Thakur.	Ditto	.....	12	...	...	12	...	...	...	...	The pandit gets Rs. 20 from the Raja.
141	Ditto ...	Do.	1. Vedas	Sakharam Bhatta	Ditto	.....	5	...	...	5	...	...	...	...	The pandit gets Rs. 10 from the Raja.
142	Ditto ...	Do.	1. Do.	Pyari Jha ...	Ditto	.....	6	...	...	6	...	...	...	...	Ditto ditto.
143	Ditto ...	Do.	1. Do.	Pyari Chaudhuri	Ditto	.....	4	...	...	4	...	...	...	...	Ditto ditto.
144	Ditto ...	Shoopow ...	1. Do.	Jaladhar Jha ...	Ditto	.....	7	...	...	7	...	...	...	...	Ditto ditto.
145	Ditto ...	Kowa	1. Jyotisha	Vihari Misra ...	Ditto	.....	25	...	...	25	...	...	...	...	

146	Ditto ...	Boaghoi	1. Ditto ...	Raghunandan Jha	Ditto	.....	25	...	...	25	...	...	...	...	The pandit gets Rs. 25 from the Raja.
147	Bhagalpur ...	Burrari ..	1. Vyakarana ... 2. Sahitya.	Gonesdatta Thakoor.	Benares College...	.. ...	5	...	...	5	...	...	2	...	The pandit is employed as head pandit of Burrari high English school.
148	Ditto ..	Sujaganje ...	1. Sahitya ... ... 2. Purana.	Yosaraj	(Kurukshetra) by Hiraram Pandit.	.....	4	...	...	4	...	...	...	...	
149	Ditto ..	Champanagore ...	1. Smriti ... ... 2. Sahitya. 3. Vyakarana.	Aghor Nath Siroratna.	Navadwipa, Braja Nath Vidyaratna.	Teacher	23	1	2	20	...	...	...	...	The pandit gets Rs. 15 from a Dhurmasava, of which the Secretary is Baba Lalit Narayan Singha, and for boarding and lodging Rs. 6 from Tarak Nath Ghose.
150	Monghyr	Puranigunje ...	1. Vyakarana .. 2. Sahitya.	Raghunandana Tripati.	Benares College .	Principal, Benares College.	10	...	...	10	...	...	5	3	Free quarters are allowed by Babu Devi Prasad of Monghyr Collectorate. The pandit is also head pandit of the zillah school, Monghyr, and is a good scholar.
151	Gaya	Arangabad ..	1 Vyakarana	Debaki Nandana Misra.	Benares	.....	20	...	...	20	...	...	4	3	
152	Do. ..	Ditto ..	Ditto	Deoaki Nandan ...	Benares, Narasingha Dutta.	.....	56	...	...	56	...	...	2	2	The pandit gets Rs. 84 from the Gaya District Board, and also Rs. 168 from the local residents. Open throughout the year.
153	Do	Chiraiz ..	1. Vyakarana	Uma Nath Misra	Tikari, Biseswar Dutta.	.....	12	...	...	12	...	...	...	...	Closed in wedding season.
154	Do. . ..	Obra	1. Jyotisha	Padarath Dobe	Benares, Bapudev Shastri.	.. ...	12	...	...	12	...	...	...	...	The pandit gets Rs. 100 from the local residents. Open throughout the year.
155	Do.	Do. ...	1. Ditto	Sanjam Dobe .	Ditto ..	.....	17	1	...	16	...	...	...	...	The pandit gets Rs. 125 from the local residents. Open throughout the year.
156	Do. .	Karabari	1. Vyakarana ...	Seo Charan Misra	Ajodhya, Pandit Muapat.	....	10	..	...	10	...	...	...	...	The pandit gets Rs. 60 from the local residents. Closed in wedding season.
157	Do. ...	Chandant ...	1. Ditto	Ramapat Pandit	Benares, Ganesh Pandit.	.... .	16	...	...	16	...	...	...	...	The pandit gets Rs. 150 from the local residents. Closed in wedding season.
158	Do.	Chandragarh ...	1. Ditto ...	Ramdeval Pandit	Benares, by his father.	.....	16		...	16	...	...	...	...	The pandit gets Rs. 120 from the local residents. Closed in wedding season.
159	Do.	Deo	1. Ditto	Tulshi Dutta ..	At home, by his father.	.....	14	. .	...	14	...	...	...	...	The pandit gets Rs. 200 from the local residents. Closed in wedding season.
160	Do.	Deoriah	1. Ditto	Prayag Dutt ...	Ditto ...	.....	16	...	...	16	...	...	...	...	The pandit gets Rs. 66 from the local residents. Closed in wedding season.
161	Do.	Doudnagar ..	1. Ditto	Jogeswar . .	Tikari, Viseswar Dutta.	.....	18	...	...	18	...	...	...	...	The pandit gets Rs. 120 from the local residents. Open throughout the year.
162	Do.	Seopuri	1. Jyotisha	Tuloki Misra .	At home, by his father.	.....	11	...	...	11	...	..	...	...	The pandit gets Rs. 100 from the local residents. Closed in wedding season.
163	Do.	Purnadib ...	1. Vyakarana ..	Dev Charana Pandit.	Benares, Sheo Kumara Pandit.	.....	14	...	..	14	...	...	...	...	The pandit gets Rs. 180 from the local residents. Open throughout the year.

APPENDIX A—*continued.*

Serial number.	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandit.			Pupils.				Examinations in 1888 to 1890.				
	District.	Town or village.	Subjects taught.	Name and title, if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
164	Gaya	Bery	1. Jyotisha	Liladhur	Benares, Bapudev Sastri.	.....	16	...	...	16	...	...	...	...	The pandit gets Rs. 100 from the local residents. Open throughout the year.
165	Do.	Do.	1. Vyakarana ...	Lakshmi Narayan Misra.	Bery, Liladhar Pandit.	.....	10	...	.	10	...	...	...	...	The pandit gets Rs. 120 from the local residents. Open throughout the year.
166	Do.	Bhudwa	1. Ditto	Devadhari Pandit	At home, by his father.	.....	8	...	...	8	...	...	..	...	The pandit gets Rs. 120 from the local residents. Closed in wedding season.
167	Do. ...	Missar Bigha ...	1. Ditto	Ambika Dutt ...	Ditto ...	.... .	11	...	...	11	...	...	...	...	The pandit gets Rs. 100 from the local residents. Open throughout the year.
168	Do.	Bans Bigha ...	1. Ditto	Jasoda Nanda ...	Ditto ...	... ..	10	...	...	10	...	...	...	...	The pandit gets Rs. 120 from the local residents. Open throughout the year.
169	Do.	Barpa	1. Jyotisha	Ram Charan Pathak.	Benares, Bapudev Shastri.	.....	15		...	15	...	...	...	...	The pandit gets Rs. 150 from the local residents. Open throughout the year.
170	Do.	Ora	1. Vyakarana ...	Jadupati Pandit	Benares, Becharam Pal.	.....	12	1	...	11	...	..	...	...	The pandit gets Rs. 25 from the local residents. Open throughout the year.
171	Do.	Do.	1. Ditto	Kamalapat ..	Benares, Chandra Shukhar Pandit.	.....	14	..	...	14	...	...	...	...	The pandit gets Rs. 140 from the local residents. Open throughout the year.
172	Do.	Kutee	1. Ditto ... .. 2. Jyotisha.	Ramaphal Páthak	Tirhoot	.....	25	6	...	19	...	...	...	...	The pandit gets Rs. 51 from the local residents. Open throughout the year.
173	Do.	Mufli	1. Vyakarana ...	Dev Doyal Pandit	Sakra, Siva Dyál Jha.	.....	14	...	...	14	...	...	...	...	The pandit gets Rs. 330 from the local residents. Open throughout the year.
174	Do.	Mákanpuri ...	1. Ditto	Jagannath Pandit	Ninio, Chandramani Pandit.	.....	7	...	...		..	...	...	...	The pandit gets Rs. 75 from the local residents. Open throughout the year.

175	Do.	Sambay	1. Ditto	Mulku Jha ...	Mosseni, Mannoo Pathak.	.....	22	7	...	15	...	...	...	...	The pandit gets Rs. 197 from the local residents. Open throughout the year.
176	Do.	Ditto	1. Ditto	Chhattu Pathak	Ditto	.....	11	4	..	7	...	...	...	...	The pandit gets Rs. 105 from the local residents. Open throughout the year.
177	Do.	Mahammadpur ...	1. Ditto	Kuny Behary Pandit	Benares	.....	15	15	...	...	...	...	...	...	The pandit gets Rs. 300 from the local residents. Closed in wedding season.
178	Do.	Lakhwar	1. Jyotisha	Doorga Nanda Pandit.	Ditto	.....	10	5	...	5	...	..	...	...	The pandit gets Rs. 100 from the local residents. Closed in wedding season.
179	Do.	Akranuja ...	1. Vyakarana .	Chandrachoor Pandit.	At home, by his father.	.....	21	15	...	6	...	.	..	...	The pandit gets Rs. 200 from the local residents. Open throughout the year.
180	Do. ...	Belsar	1. Ditto	Ganes Dutta ..	Ditto ...	.....	12	1	...	11	...	...	...	...	The pandit gets Rs. 175 from the local residents. Open throughout the year.
181	Do. .. .	Gaya	1. Ditto	Sobha Nath ...	Benares	.....	37	...	...	37	...	...	...	...	The pandit gets Rs. 270 from the local residents. Open throughout the year.
182	Do.	Gaya Dharama Sala.	1. Ditto	Nain Jha ..	Sakra, Sheo Dayál Jhan.	.....	35	5	...	30	...	...	...	...	The pandit gets Rs. 180 from the local residents. Open throughout the year.
183	Do.	Budh Gaya ...	1. Ditto	Tapaswi Nath Pandit.	Benares, Bal Shastri.	.....	9	...	...	9	...	...	...	..	The pandit gets Rs. 288 from the local residents. Open throughout the year.
184	Do.	Muksudpur ...	1. Ditto	Siv Prosád Pandit.	Benares, Vidya Nath Bhol.	.....	19	4	..	15	...	...	...	...	The pandit gets Rs. 250 from the local residents. Open throughout the year.
185	Do.	Khagoori ..	1. Ditto	Prayag Dutta Pathak.	Benares	.....	25	...	...	25	...	...	...	...	The pandit gets Rs. 210 from the local residents. Open throughout the year.
186	Do.	Mataso	1. Ditto	Jagannath Pandit	Behar, Ram Krishna Pandit.	.....	20	...	...	20	...	...	...	...	The pandit gets Rs. 242 from the local residents. Open throughout the year.
187	Puri .. .	Bhuvaneswar .	1 Purana ... ... 2 Vyakarana.	Ramdeva Misra ...	Benares Guru Swami.	.....	4	...	...	4	...	...	.	...	The pandit is an ascetic, and lives here for religious purposes. He has no real *tol*, but teaches any one who comes to him. He is a good scholar.
188	Do.	Ditto ...	1 Sahitya . . ... 2 Vyakarana.	Bhaskara Das ...	Bhuvaneswar, Sadasiva Das.	.....	10	...	...	10	...	..	...	...	
189	Do.	Bhingarpur ...	1 Sahitya ... ... 2 Vyakarana.	Fakir Das ..	Bhingarpur, Vasudeva Misra Vidyaratna.	.....	15	...	...	15	...	...	...	...	The local zemindar Krittibas Das contributes Rs. 5 per month.
190	Do.	Purushattamapur	1 Vyakarana . . ... 2 Abhidhana.	Jagannath Tripathi.	Purushattamapur, Vamdev Misra.	... ..	8	...	...	8	...	...	...	...	
191	Do.	Ditto ..	1 Vyakarana .. .. 2 Abhidhana.	Bhikari Ratha ...	Purushattamapur, Attuttma Das.	.....	6	...	...	6	...	...	...	...	
192	Do.	Viswanathpur ...	1 Vyakarana .. ... 2 Abhidhana.	Somanath Ratha	Viswanathpur. Madhava Misra.	.....	5	...	...	5	..	...	...	...	

Serial number.	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandits.			Pupils.				Examinations in 1888 to 1890.				
	District.	Town or locality.	Subjects taught.	Name and title if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
193	Puri	Bee-ramchandrapur	1 Vyakarana .. ... 2 Abhidhana.	Chintamani Ratha	Brajapur, Rama Chandra Misra.	.. ...	5	..	...	5	...	...	...	...	
194	Do.	Ramchandrapur	1 Vyakarana .. ... 2 Abhidhana.	Siva Mahapatra	Ramachandrapur, Loke Nath Das.	.....	6		...	6	...	..	...	..	
195	Do.	Makundapur .	1 Sahitya . . 2 Vyakarana. 3 Abhidhana	Nilkanta Sharangi	Puri, Rama Chandra Misra.	. .	10	...	...	10	...	..	.	...	An assistant pandit, Jagannath Mahapatra, teaches in his absence.
196	Do	Sasan Damodarpur.	1 Sahitya ... ... 2 Vyakarana. 3 Abhidhana.	Dinabandhu Misra	Puri, Sanskrit College.	.....	10	.	...	10			...	..	
197	Do .	Beer-narasinghapur	1 Sahitya .. 2 Vyakarana 3 Abhidhana.	Ramakrishna Ratha.	Birnarasinghapur, Jagannath Ratha.	.. .	10	...	.	10	..	...	...	...	The pupils pay 2 annas per head as their school fee.
198	Do.	Ditto ...	1 Sahitya . .. 2 Vyakarana 3 Abhidhana.	Harihara Patayoshi	Ditto ..	. ...	12	...	...	12	...	...	...	...	Ditto ditto.
199	Do	Jagannath-vidyadharpur	1 Sahitya ... ... 2 Vyakarana. 3 Abhidhana	Gadadhara Misra	Puri, Raghunath Misra.	.....	6	...	.	6	...	...	.	...	Pandit Gadadhara Misra was absent at the time of inspection, and his work was carried on by his assistants pandits Rama Chandra Misra and Sadasiva Misra.
200	Do	Harachandisahi .	1 Sahitya ... . 2 Vyakarana.	Viswanath Kavyatirtha.	Puri, Sanskrit School.	By Government on the result of the title examination.	10	..	...	10	..	...	...	...	
201	Do.	Audhia Ramachandrapur-Sasano.	1 Sahitya .. ... 2 Vyakarana. 3 Nyaya.	Valabhadra Misra	Audhia Ramachandrapur Sasana, Raghunath Misra.	.. ...	7	...	...	7	...	...		...	
202	Do. . .	Chandeswara ...	1 Sahitya	Ladukeswara Misra	Nyayagora, Narayan Patayoshi.	.. .	3	...	...	3	...	...	...	...	The pandit receives gifts of articles worth about Rs. 4 per month from one of the villagers.

203	Do.	Tangi	1. Abhidhana... ..	Chandeswara Ratha Sarma.	By his father ...	.....	6	...	...	6	...	...	...	...	The pandit receives gifts of articles worth about Rs. 5 per month from four residents.
204	Do	Beerpurusattamapur.	1. Sahitya ... ... 2. Vyakarana. 3. Abhidhana 4. Nyaya.	Aloka Misra ...	Bhatpara, M. M. Rakhaldas Nyayaratna.	... .	10	...	...	10	...	...	..	...	
205	Do.	Manikarnikasahi	1. Vyakarana ...	Gopi Nath Misra	By his father ...	.....	3	...	...	3	10	6	...	...	The pandit gets Rs. 2 per month from his pupils.
206	Do.	Imarmatha or Ratha-Gopal-matha	1. Vyakarana .. ... 2. Sahitya. 3. Alankara. 4. Abhidhana.	Godadhara Tripathi.	Ratha-Gopal-matha, Roghumani Misra.	.....	17	...	...	17	...	...	...	...	The Mohanta of the Matha, Raghu Nandana Ramanuja Das supplies the students with free quarters and board. He also gives Rs. 5 to the pandit, besides free quarters and board. Some of the students are from Jajpur and Brahmapur (in the Madras Presidency).
207	Do.	Puri town Veda Vidyalaya	1. Vyakarana ... 2. Veda Sanhita.	Jagannath Ratha	By his father ..	...	27	...	...	27	...	.	...		The Veda Vidyalaya has been only recently established, chiefly through the exertions of a late Munsif at Puri. It is maintained by public subscriptions. It has no permanent endowment. The object of the institution is to teach the Vedes, and for which there is a pandit who gets a salary of Rs. 5 per month, besides free quarters and board. Seventeen pupils are maintained from the fund, while five others are maintained by a Mohanta. The pupils are generally boys of tender years who have no knowledge of grammar, but only get up the Vedic *mantras* by rote. The institution has no local habitation of its own, but is held at a local *matha* called Bara Akra or Vairagi *matha*.
208	Do	Bashisahi (Puri town).	1 Vyakarana .. 2 Veda Sanhita	Harihara Brahma	Ramahendri (Madras), Dayánanda Saswarti Brahmachari.	By the Raja of Puri.	26	...	...	26	.	...	..		This is also a Vedic institution recently founded by the pandit. Here also the pupils are mere boys and the training elementary, and they learn *mantras* by rote. There is no *tol* house, but the pupils are taught in the Uriya *matha*. The pandit who previously belonged to the staff of the Veda-Vidyalaya mentained above has set up this *tol* out of a feeling of rivalry.
209	Do. .	Gourbarsahi .	1. Vyakarana .. .. 2 Nyaya.	Harihara Sastri ..	Navadwipa, Prasanna Chandra Tarkaratna.	.....	10	2	...	8	...	...	...	.	The pandit is the second pandit of the Puri Sanskrit school, has no *tol* house; he teaches his pupils at Mahitprakas *matha*, also teaches a pupil in Vedanta Paribhasha. The pandit is a good scholar and possesses a competent knowledge of *Panini's* grammar and of *Vedanta*.
210	Do.	Harachandidevisahi.	1. Vyakarana	Loka Nath Sastri	Benares College	.....	6	...	...	6	...	..	...	...	

Serial number.	1		2	3	4	5	6	7	8	9	17	11	12	13	14
	Locality.			Pandits.			Pupils.				Examinations in 1888 to 1890.				
	District.	Town or locality.	Subjects taught.	Name and title if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day scholars.	Number of pupils sent up to the Title examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
211	Puri	Balisahi Sankra-*Math*.	1. Vedanta ... 2. Purana.	Damodar Tirthaswami.	Taught by many pandits in Trailanga.	.....	4	2		2	...	.	...	...	Damodar Tirtha Swami is a good pandit and perhaps the most learned in Puri; he has good knowledge of Vedanta. His character is very high; he has no regular *tol*; he is a *mohanta* (head of a *matha*) of a Sankara *matha*. He occasionally has pupils. His *matha* is also called Sankracharyya *matha*, not because it was founded by Sankracharyya, but because the doctrines taught there are of the school founded by that renowned philosopher.
212	Do. ...	Rayataraypur ..	1. Vyakarana 2 Sahitya 3. Abhidhana.	Damudar Kavyatirtha.	Puri Sanskrit School.	By Government on the result of the Title examination.	10	1	.	9	...	...	...	...	The place is more than a mile from the temple of Jagannath. Many of the poorest pupils, having no other means of livelihood, resort to the temple to partake of the food offerings made to the God.
213	Do. ..	Beerbarikrishnapur, Sasana.	1. Vyakarana ... 2. Abhidhana	Gopi Nath Misra	Puri, Rama Chandra Misra.	.....	5	...	5	..	...	...	.	...	This is hardly a *tol* in the proper sense of the word. Lokenath Ratha of the village keeps the pandit chiefly for the education of his own children. Of the five pupils, two are sons and two nephews of Lokenath. He pays the pandit Rs. 5 per mensem and provides for his board.
214	Do. ...	Ditto	1. Vyakarana . 2. Sahitya. 3. Abhidhana	Bhuvaneswara Kavyatirtha.	Puri, Sanskrit School.	By Government on the result of the Title examination.	10	...	...	10	. .	...	..	...	The pupils pay Rs. 2 in all to the pandit per mensem.
215	Do.	Ditto	1. Vyakarana ... 2. Sahitya. 3. Abhidhana.	Basudeva Misra .	Ditto	.....	5	...	...	5	...	...	.	..	The pandit is a teacher of the upper primary school.
216	Do.	Gangámátámatha (Puri town).	1. Vyakarana ... 2. Sahitya. 3. Abhidhana.	Jagannath Mahapatra.	Puri, Markandeya Sastri.	.....	5	...	...	5	...	...	...	..	The Mahanta Madhava Das of Gangamatha boards the pandit and his pupils and pays the pandit Rs. 10 per mensem.

217	Do.	Markandeya-sahi	1. Vyakarana .. .. 2. Sahitya. 3. Abhidhana.	Krishna Mahápatra.	Birharikrisnapur, Vishnu Dutta.	...	5	...	...	5	.	..	..	...		
218	Do.	Beer-Valabhadrapur.	1. Vyakarana .. 2. Sahitya. 3. Abhidhana.	Madhu Sudan Misra.	By several pandits at Calicut (Madras).	.....	6	...	...	6	...	...	...	.	The pandit gets Rs. 50 yearly from Vasudeva, Guru of the Raja of Mourbhunja.	
219	Do.	Ditto .	1. Vyakarana .. 2. Sahitya. 3 Abhidhana.	Hari Misra ...	Taught by his uncle, Narasingha Misra.	.....	5	...	.	5	...	...	...	...	The pandit is born blind, and learnt by listening to his uncle while he taught his pupils.	
220	Do.	Ditto ..	1. Vyakarana 2. Sahitya. 3. Abhidhana. 4. Nyaya.	Ganeswara Ratha, Tarkachudamoni	Benares, Annanda Charan Vidyavagisa.	Teacher	7	...	...	7	...	...	...	..		
221	Do. ..	Dolmandab Sahi	1. Vyakarana 2. Sahitya. 3. Abhidhana. 4. Nyaya.	Nilkanta Misra ..	Jagannath, Vidyadharpur, Dinavandhu Misra.	... ..	10	...	...	10	...	...	...	..	All the pupils are beginners.	
222	Do.	Dibyasanyapur	1. Vedas	Jagannath Upádhayaya.	Dibyasanayapur, Madhu Sudan Upadhayaya.	... .	4	...		4	.	...	.	...	The pupils only learn by rote, and are merely beginners.	
223	Do.	Protap-Purushathampur	1. Vyakarana . 2. Sahitya 3 Abhidhana.	Sivarama Mahapatra.	Protappurushathampur. Gatiswar Mahapatra.	... .	6	...	...	6	..	.	...			
224	Cuttack .	Cuttack (town) ...	1. Vyakarana ... 2. Sahitya. 3. Alankara. 4. Dharma Sastra.	Siva Chandra Nyayaratna.	Calcutta, Premchand Tarkavagisa	Teacher	9	3	4	2	.	.	...	.	The pandit, who is a good scholar, was a professor of Sanskrit in the Ravenshaw College, then became head pandit of the Government Normal School, and is now a pensioner. He is a *Kera* Bengali, *i.e.*, a Bengali settler in Orissa.	
225	Ditto ..	Bhera	1. Vyakarana ... 2. Sahitya.	Vidyadhara Misra	Dhenkanal, Purushatham Tarkalankara.	.....	12	...	...	12	...	..	...		Bhola Nath Misra Chaudhuri, a zemindar, pays the pandit Rs. 5 per month.	
226	Ditto ..	Kajibazar ..	1 Vyakarana .. 2 Sahitya. 3. Purana.	Narahari Sarangi Sarvabhauma	Cuttack, Sarva Nanda Nyayavagisa.	Teacher	3	...	...	3	...	..	...	...	The pandit used to get Rs. 10 from the Raja of Kanika, but it is feared the grant will be stopped, as the Raja is no more.	
227	Ditto .	Jajpur ...	1. Vyakarana 2. Sahitya.	Ghana-yam Misra	Cuttack, Mritunjaya Tarkapanchanun.	.....	10	2	...	8	...	.	...	...		
228	Ditto	Singhapur ..	1 Vyakarana .. 2. Sahitya.	Atmatrama Vidyamallu.	Madhupur, Balkrishna Sastri.	By the Raja of Madhupur.	10	2	...	8	...	.	..	...	The Raja of Madhupur assigned lands to the pandit for the maintenance of the *tol*, which lands yield Rs. 60.	
229	Ditto	Kanchi-sasana	1. Vyakarana .. 2. Sahitya.	Atmaram Vidyalankara	Madhupur, Balkrishna Sastri.	The Raja of Madhupur and the Raja of Puri gave the title of Barhapanda.	7	2		5	...	...	.	...		
230	Ditto	Sapneswar Sasana Jajpur Town.	1. Sahitya ... 2 Purana.	Damodara Vidyavagisa.	Cuttack, Mrityunjaya Tarkapanchanana.	By the Maharaja Bhagiratha Mohendra Bahadoor of Dhenkanal.	5	...	..	5	...	...		.	No regular *tol*. One student reads Bhagabata, one Vedantasara, and one Magha and Naishadha. The pandit is a good scholar.	

Serial number.	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandit.			Pupils.				Examinations in 1888 to 1890.				
	District.	Town or village.	Subjects taught.	Name and title, if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the title examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
231	Cuttack ...	Santasudhab, Jajpur town.	1. Sahitya ... 2. Vyakarana.	Sada Siva Vidyaratna.	Cuttack, Mrityunjoya Tarapanchanana.	By the Maharaja Bhagiratha Mahendra Bahadoor of Dhenkanal.	1	...	...	1	.	...	...	..	One pupil reads Smriti. The pandit was formerly head pandit of Jajpur school. Knows Kavya well. Is a good scholar.
232	Ditto	Sukapur	1. Sahitya ... ... 2. Vyakarana.	Pitamvara Tarkasaraswati.	Navadwipa, Prasanna Tarkaratna.	Teacher .	7	...	..	7		...	...	...	One of the students reads Bhagavata and an other Vedantasara.
233	Ditto ...	Ditto	1. Sahitya ... ... 2. Vyakarana.	Gopal Pandit	Amta (Hugli) Bhagavati Charan Vidyaratna.	.. ...	5	...		5	.	..	...		One of the students reads Vyaptipan chaka.
234	Ditto	Arangabad ..	1. Vyakarana ... 2. Sahitya.	Vinayak Misra ...	Dhenkanal, Jaya Misra.	.....	6	2	..	4	...	.	...	...	The Mohanta Valarama Das, the head of the Matha, boards two pupils. He also pays Rs. 6 per month. The superintendent and owner of the Matha is Yadunath Das Goswami (Astabodhana).
235	Ditto	Ichapur	1. Vyakarana .. 2. Sahitya.	Lakshmidhar Tripathi.	Ditto	.....	5		5	...	...	..	...	...	Sriranga Ramanuja Das boards the pandit and the pupils, and pays him Rs. 4 per month.
236	Ditto	Kendrapara ...	1. Sahitya	Giridhari Vidyabhusana.	Dhenkanal, Mrityunjaya Tarkapanchanana.	By the Maharaja Bhagiratha Bahadoor.	5	.	5		...	...	...	...	The pandit is head pandit of a high school. Babu Balaram Bhramardhar boards five students.
237	Ditto	Sunainu ...	1. Vyakarana ... 2. Abhidhana.	Krishna Charana Pali.	Kendarapara, Giridhari Vidyabhushana.	.....	10	..	...	10	...	...	...	...	The pandit teaches one pupil Bhashaparichchheda and Vedantaparibhasha.
238	Ditto	Padmanáthpur ...	1. Vyakarana .. 2. Sahitya.	Rama Chandra Ratha.	Benares, Vishuddhananda Swami.	.....	12	...	...	12	...	...	...	...	
239	Dacca	Bhagyakula ...	1. Vyakarana ...	Ananda Chandra Siromani.	Bhagyakula, Ram Kanai Vidyavagisa.	Teacher	3	2	.	1	..	...	. .	...	
240	Do.	Ditto ...	1. Ditto	Gopal Krishna Vidyabhushana.	Kalipara, Viswesvara Chakravarti.	Ditto	3	...	...	3	...	..	.	...	The pandit has no regular *tol*.

241	Do.	Ditto ...	1. Smriti ...	Chandra Nath Sarvabhuma.	Vasail. Ganga Narayan Tarkavagisa.	Ditto	1	1	...	...	...	..	...	...		
242	Do. . ..	Medinimandal ...	1. Smriti ... ... 2. Sahitya.	Kasi Chandra Vidyaratna.	Phursabil, Adwaita Chandra Nyayaratna.	Saraswata Samaja	4	4	..	..	..	...	1	1	The pandit has sound knowledge in Smiriti and is a very good Sanskrit speaker.	
243	Do.	Ditto ..	1. Vyakarana ..	Ganga Narayan Chakravarti.	Medni-Mandul Visweswara Chakravarti.	Teacher	18	..	...	18	...	..	...	.	In East Bengal the title *Chakravarti* was used to be conferred on grammarians only. It is not in vogue at present.	
244	Do. ..	Ditto ...	1. Vyakarana .. 2. Sahitya.	Bhagavan Chandra Nyayaratna.	Medinimandal Ganga Narayan Chakravarti.	Ditto ...	6	4	.	2	...	.	7	3		
245	Do.	Ditto	1. Smriti .. 2. Vyakarana. 3. Sahitya.	Varuna Das Vidyaratna.	Calcutta, Mahamahopadhyaya Tarini Charun Siromoni.	Ditto . ..	6	4	...	2	...	...	...	...	The pandit although plucked in the title examination was conferred the title of Vidyaratna by his teacher. This is an instance of abuse of uncontrolled authority.	
246	Do.	Ditto	1. Smiriti .	Durga Narayan Vidyabhushana.	Vasail, Hara Kumara Siroratna.	Saraswata Samaja	3	3	...		...	...	...			
247	Do .	Macwa ..	1. Do. ..	Kali Prasanna Vidyaratna and Smritiratna.	Murshidabad Jubilee Tol Hirisa Chandra Tarkaratna.	Ditto	7	6		1	...	...	...	...		
248	Do .	Do. ..	1. Nyaya ..	Srinath Nyayabhushana.	Bhagyakul. Durga Prosad Tarkalankara.	Ditto ..	3	2	1	...		...	..			
249	Do. ..	Do.	1. Vyakarana .	Kedar Nath Padaratna Tarkalonkara.	Saktahari, Trilochan Tarkalankora.	Ditto	8	6	2	...	...	..	9	1		
250	Do	Mandra .	1. Smriti ... .. 2. Vyakarana.	Kali Krishna Smritiratna.	Mandra, Durga Charna Tarkaratna.	Teacher	2	2	...	..	...	...	2	2		
251	Do. ..	Noaddha	1. Vyakarana 2. Sahitya. 3 Alankara.	Jagat Chandra Siroratna	Sovadhya, Krishnananda Sarbhavauma.	Saraswata Somaja	15	15	...			.	...		A good *tol*. The number of pupils is generally in excess of the number found on the day of inspection.	
252	Do.	Sakta .. .	1 Vyakarana .. 2 Sahitya. 3. Vadartha.	Trilochana Tarkalankara.	Purapara, Nanda Kumar Vidyalankara.	Teacher	11	4	7	..	...	...	1	1	An old pandit of great scholarship. Several learned pandits of the district were his pupils.	
253	Do	Savadhya .	1 Vyakarana . 2. Sahitya. 3 Alankara.	Kali Chandra Vydyalankara.	Sakta, Trilochana Tarkalankara.	Ditto	12	10	2	..	.	...	12	5	The pandit is a young promising grammarian.	
254	Do	Ditto	1 Vyakarana ..	Kala Chand Tarkabhushana.	Ditto	Ditto	3	1	...	2	...	...	1	1		
255	Do.	Ditto	1 Vyakarana	Abhaya Charana Vidyabhushana.	Sovadhya, Nunda Kumar Vidyalankara.	Ditto	1	..	...	1		...	.	...	The pandit has no regular *tol*.	
256	Do	Ditto	1. Vyakarana	Davamaya Vidyaratna.	Sovadhya, Kali Chandra Vidyalankara.	Ditto	5	3	...	2	..	...	3	2	The pandit is the priest of the *Namasudras*, a low-caste people.	

APPENDIX A.—*continued.*

1			2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandit.			Pupils.				Examinations in 1888 to 1890.				
Serial number.	District.	Town or village.	Subjects taught.	Name and title, if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
257	Dacca	Dacca Town	1. Vyakarana	Kailas Chandra Tarkaratna.	Sakta Trilochana Tarkalankara.	Teacher . . .	13	12	6		...	...	7	5	Has a good real *tol* and deserves support.
258	Do.	Dacca (Urdubazar)	1. Vyakarana . 2. Purana	Ram Prasada Sastri Acharyya.	Moorshedabad, Ram Ratna Tarkavagisa.	Ditto .	6		..	6	...		...	.	The pandit is the head of the Achari-matha. He has no real *tol*, but teaches at the *matha*.
259	Do. . . .	Dacca (Malitola)	1. Vyakarana . 2. Sahitya. 3. Nyaya.	Chandra Kanta Nyayalankara	Kotalipara, Rama Nath Siddhanta Panchanan.	Government on the result of the Sanskrit Title Examination.	7	.		7	1	1	5	5	He is head pandit of the Dacca Collegiate School, and is a good Sanskrit scholar.
260	Do.	Kamarkhara ...	1. Nyaya	Chandra Kumar Tarkalankara.	Navadwip Hara Mohan Tarkachudamani.	Teacher	6	6	...	..		..	...		
261	Do.	Purapárá ...	1. Vyakarana . 2. Sahitya. 3 Alankara.	Jagatvandhu Tarkavagisa.	Puraparu Nanda Kumar Vidya Lankara.	Ditto	12	8	4	..	...	...	12	7	He is one of the best pandits.
262	Do.	Ditto	1. Vyakarana ..	Durga Charan Siddhantaratna.	Purapara, Jagat-Bandhu Tarkavagisa.	Saraswata Samaja	12	7	.	5	...	. .	1	...	
263	Do.	Rosdi	1. Nyaya ...	Rasmohan Sarvabhaum.	Burgwan. Braja Kumara Vidyaratna.	Teacher	4	4	...	.	.	...	4	3	
264	Do.	Vasail	1. Vyakarana . .. 2. Smriti.	Hara Kumara Siroratna.	Vasail. Ganga Narayan Tarkavagisa.	Saraswata Samaja	6	4	2	...	...	...	6	6	
265	Do.	Do.	1. Do.	Hari Prasada Tarkaratna.	Navadwipa, Braja Nath Vidyaratna.	Teacher	7	7	.	...	...	...	7	2	
266	Do.	Do.	1. Vyakarana .. .. 2. Sahitya. 3. Alankra.	Abhaya Charana Vidyaratna.	Subhadya, Krishnananda Sarbhabhuma	Ditto ...	17	12	5		...	.	15	12	The pandit is one of the best grammarians. He is the tutor of many pandits of Vikramapura.

267	Do.	Ichapura	1. Nyaya	Rajani Kumar Tarkaratna.	Mulajore, Hari Nath Tarkasiddhanta.	By Government, on the result of the Title Examination, and also by the Saraswata Samaja	3	3	...	...	...	...	1	1		
268	Do.	Ditto	1. Do.	Braja Nath Vidyaratna.	Guptipara, Gangadhar Vidyaratna.	Teacher . ..	6	6	...	...	...	.	2	2		
269	Do.	Ditto	1. Vyakarana .. 2. Sahitya.	Devidas Chudamani.	Puropara, Jagatnandhu Tarkavagisa.	Saraswata Samaja	12	8	4		..	...	3	2*		
270	Do.	Hasail	1. Vyakarana 2. Sahitya. 3. Alankara.	Kamakhya Prosada, Siromani.	Mulajore, Kasi Chandra Vidyalankara.	Saraswati Samaja	13	10	3	...	...	..	5	1		
271	Do.	Kalma	1. Vyakarana . 2. Jyotisha.	Tarini Churn Siromani.	Banari, Ramtaran Vachaspati.	Teacher	4	4	..		...	..	...	..		
272	Do.	Arhiyal . ..	1. Vyakarana . 2 Sahitya.	Hari Mohana Siromani.	Arhiyal, Madan Mohan Sarvabhaumma.	Ditto ...	16	9	7	..	...		4	2		
273	Do. .	Bejgao	1. Vyakarana 2. Jyotisha Sastra.	Ananda Chandra Vachaspati.	Kalipara Amareswar Chakravarti.	Ditto	5	3	2		...		...			
274	Do.	Tantar ..	1. Smriti .	Kasikanta Nyayapanchanana.	Basail, Hariprasada Tarkaratna	Ditto	1	...	..	1		..	...	..	The pandit has no real *tol*. The students of the Nyaya *tol* sometimes come and take lessons from him in Smriti.	
275	Do.	Panchasara ..	1. Vyakarana .. 2. Sahitya. 3. Alankara.	Mahendra Chandra Kavyatirtha.	Calcutta, Mahamahopadhyaya Chandra Kanta Tarkalankara.	By Government on the result of the title examination.	16	8	.	8	4	1	16	14	The pandit has a very successful *tol*. He sent up six candidates for Title Examination this year, of whom four passed.	
276	Do. ...	Madhyapara ..	1. Vyakarana 2 Sahitya. 3. Alankara.	Tarini Charan Kavyatirtha	Ditto ..	Ditto .	16	8	...	8	2	1	17	13	The pandit has a very successful *tol*. He has also obtained the title of Vidyaratna from the Saraswati Samaja.	
277	Do.	Keotkhali ...	1. Smriti . ..	Harimohana Siromani.	Calcutta, Bhava Sankara Vidyaranta.	Teacher .. .	3	3	...	..	..		1	.		
278	Do.	Veltali . .	1. Vyakarana 2. Sahitya.	Harimohan Vidyabhusana.	Haropara, Jagatbandhu Siromani.	Ditto	9	7	2		...	. .	6	3		
279	Do.	Bajra-yogini ..	1. Nyaya . ..	Prasanna Kumara Tarkaratna.	Navadwipa, Golak Nath Nyayaratna.	Ditto	2	2	.		..		...		The pandit used to teach a large number of pupils formerly, but now being frequently absent from home on invitations, he has but few pupils. He is reputed to be one of the best *Naiyayakas*.	
280	Do.	Bajra-yogini ...	1. Smriti	Kalikanta Siromoni.	Navadwipa, Braja Nath Vidyaratna.	Teacher ..	5	5	. .	.	...	..	4	4		
281	Do.	Ditto ...	1. Nyaya	Prasanna Kumara Tarkandhi Nyayaratna.	Vikrampur, Saroda Charan Tarkapanchanana.	*Tarkasadhi* by Government on the result of the Title Examination and *Nyayaratna* by Saraswata Samaja.	9	9	..	...	...	..	8	5	He is a promising young pandit.	

* Sahitya and Vyakarana.

1			2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandits.			Pupils.				Examinations in 1888 to 1890.				
Serial number.	District.	Town or village.	Subjects taught.	Name and title, if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
282	Dacca	Bajra-yogini ...	1. Smriti	Sasibhushana Smritiratna.	Navadwipa, Brajo Nath Vidyaratna.	Teacher	7	7	...	...	...	...	12	12	One of the best *Smartas*, and has a good *tol*. He is a very successful teacher.
283	Do.	Ditto ...	1. Do.	Rasik Chandra Vidyaratna.	Bajra-yogini, Sasibhushana Smritiratna.	Saraswata Samaja	5	5		.	..		10	8	
284	Do. . ..	Ditto ...	1. Nyaya ..	Amvika Charan Kritiratna.	Muhajore Hari Nath Tarkasiddhanta.	Teacher ...	6	6					2	1	
285	Do.	Ditto	1. Vyakarana ...	Srinath Siromoni	Purapara, Jagatvandhu Tarkavagisa.	Ditto	36	10		26	...	...	11	8	The pandit is very popular. Pupils from various parts of East Bengal come to him.
286	Do. . ..	Amtali ..	1. Smriti ...	Taraprasanna Smritiratna.	Nowgong, Hari Charana Tarkaratna.	Ditto ...	5	5	...			.	2	1*	
287	Do.	Do.	1. Vyakarana ..	Kailasa Chandra Vidyabhushana	Vasail, Abhaya Charana Vidyaratna.	Saraswata Samaja	10	6	.	4	...		...	..	
288	Do.	Do. ...	1. Ditto	Rajkumara Sarvabhauma.	Purapara, Jagat vandhu Tarkavagisa.	Teacher	5	5			...	.	4	...	
289	Do.	Noriandi	1. Ditto ...	Kali Charan Siromoni.	Bagni Harimohana Vidyaratna.	Ditto ..	4	4	...	...	...	..	2	...	
290	Do.	Sonargaon ..	1. Ditto ... .. 2 Sahitya. 3. Alankara.	Kalikrishna Vidyavinode.	Calcutta, Mahamahopadhyaya Chandrakanta Tarkalankara.	Ditto	12	10	2	.	.		...	..	The title of the pandit was conferred on him by his teacher after his failure in the Title Examination.
291	Do.	Sonarung ...	1. Vyakarana ..	Dinavandhu Vidyalankara.	Paisagaon, Pitamvara Vidyabhushana.	Ditto	19	4	...	6	...		6	1	
292	Do.	Baghra	1. Smriti	Asutosha Smritiratna.	Navadwipa Srinath Siromoni.	Ditto	5	5	..		...	...	...		

293	Do.	Bayrakadi ...	1. Do.	Ramnrisingha Siromoni.	Navadwipa, Ramnath Tarkasiddhanta.	Ditto ...	5	5	...	...	...	.	3	3				
294	Do.	Bahar	1. Vyakarana ...	Ananda Chandra Vidyaratna.	Harpara, Jagatvandhu Siromoni.	Ditto ...	12	7	...	5	..		3	1				
295	Do. ...	Do.	1. Ditto	Tarini Charana Vidyabhushana.	Banari, Ramtaran Vachaspati.	Ditto	8	8	...		...	...	2	2				
296	Do. ..	Jantrail ..	1. Vyakarana ...	Tarini Charan Siromani.	Vasail Abhaya Charan Vidyaratna.	Saraswata Samaja	5	5	.			...	..	...				
297	Do.	Baghbari	1. Vyakarana 2 Smriti. 3. Sahitya.	Nava Kumara Tarkapanchanun.	Purapara, Nanda Kumara Vidyalankara.	Teacher	7	7	...				6	1				
298	Do. . ..	Chakradha ...	1 Vyakarana 2. Sahitya. 3. Alankara.	Kali Chandra Vidyabhushana.	Sakta, Kailas Chandra Tarkaratna.	Saraswata Samata	12	8		4	.		6	2				
299	Do.	Chandandiya	1. Vyakarana 2 Sahitya 3 Alankara.	Gaur Chandra Tarkabushana.	Ditto	Ditto ...	8	8		..			2	.				
300	Do .	Mulapara... ...	1. Vyakarana ..	Krishna Kanta Vidyalankara.	Sakta, Trilochan Tarkalankara.	Teacher	4	4	.		...	..	5	2†				
301	Do.	Madra .	1. Vyakarana ..	Prabhat Chandra Kavyatirtha and Vidyavinode.	Calcutta, Sanskrit College.	By Government, on the result of the Title examination and Saraswata Samaja	4	4		.	..	...	...	...‡				
302	Do .. .	Valisao	1. Vyakarana	Jaya Chandra Siromani.	Purapara, Jagat Vandhu Tarkavagisa.	Teacher . ..	7	4	. .	3	..		...	...				
303	Do .	Kola ...	1. Vyakarana .	Akshaya Kumara Vidyabhushana	Tantur, Jagat Vandhu Vidyabhushana.	Ditto	3	2	.	1	...	...		.				
304	Do.	Diyagong	1. Vyakarana ..	Iswara Chandra Vidyavagisa	Nowgong, Chandra Madhava Siddhanta.	Ditto ..	2	2			.	..	1	...‡				
305	Do.	Paisagong ..	1. Smriti	Syama Charana Smritibhushana.	Rajadiya, Kali Charan Tarkalankara.	Ditto	8	8	..	..	.	...	3	3*				
306	Do ..	Fursail	1. Vyakarana 2. Smriti. 3. Purana.	Adwaita Chandra Nyayaratna.	Navadwipa, Braja Nath Vidyaratna.	Ditto	6	3	...	3	...	.	11	9*	The pandit has sound knowledge in Hindu Law.			
307	Do. . ..	Do ..	1 Smriti. .	Jagat Chandra Sarvabhauma.	Navadwipa, Ram Nath Tarkasiddhanta.	Ditto	4	4	...	...	...	...	5	5†	One of the best pandits in East Bengal.			
308	Do.	Do .. .	1. Vyakarana .	Jagat Vandhu Vidyabhushana.	Purapara, Jagat Vandhu Tarkavagisa.	Ditto	7	3	...	3	...	..	2	...				
309	Do.	Mulchar	1. Vyakarana ...	Kasi Chandra Vidyalankara.	Paisagaon, Annada Charan Vidyaratna.	Ditto	15	5	.	10	...	..	9	3†				

Smriti (Saraswata Samaja . | † Sahitya and Vyakarana (Saraswata Samaja). | ‡ Sarastwa Samaja.

	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	LOCALITY.			PANDIT.			PUPILS.				EXAMINATION IN 1888 TO 1890.				
Serial number	District.	Town or village.	Subjects taught.	Name and title, if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	REMARKS.
310	Dacca	Vayragadi .	1. Vyakarana .	Ram Chandra Sarvabhauma.	Harpara, Jagat Vandhu Siromani.	Teacher	7	4	.	3	...	...	9	5	
311	Do.	Kolapara	1. Vyakarana	Prasanna Kumar Vidyaratna.	Ditto	Ditto ...	6	4		2	...	...	6	...	
312	Do.	Vidgaong ...	1. Smriti . .	Ananda Chandra Vidyalankara.	Navadwipa. Ramnath Tarkasiddhanta.	Ditto .. .	8	6	...	2	..	..	4*	4†	
313	Do.	Ditto ..	1. Do.	Isan Chandra Smriti Panchanun.	Nowgong. Harisa Chandra Tarkaratna.	Saraswata Samaja	5	5	...	...	...	...	5*	5†	
314	Do.	Hasara	1. Vyakarana .. .. 2. Sahitya.	Kamakhya Chandra Kavyaratna.	Dacca, Chandra Kanta Nyayalankara.	Ditto ..	4	.		4	.	...	.	...	He is also head pandit of the Hasara School.
315	Do.	Deobhog . ..	1. Vyakarana. . ... 2. Sahitya.	Nava Chandra Kritiratna.	Noakhali, Ram Govinda Tarkalankara.	Ditto ...	9	7	...	2	...		1*	1‡	
316	Do.	Dhalchatra .	1. Vyakarana	Rammanikya Vidyabhushana.	Sovadhya, Krishnananda Sarvabhaumá.	Teacher	10	5	...	5	.	...	2*	1‡	
317	Do. . .	Malapdiya	1. Vyakarana	Kali Krishna Smritoratna.	Kalipara, Amareswar Chakravarti.	Ditto . ..	9	5		4	...	...	1	...	
318	Do. . . .	Lohajanga .	1. Ditto	Chandra Mohan Vidyaranta.	Purapara, Jagatvandhu Tarkavagisa.	Ditto	4	4	...		...	...	5*	...	
319	Do.	Ditto	1. Ditto	Durgadas Kavyatirtha.	Dacca, Chandra Kanta Nyayalankara.	By Government, on the result of the Title Examination and Saraswati Samaja,	6	4	.	2	...	...	1*	1‡	
320	Do.	Akiyadhan	1. Nyaya	Kasinath Tarkalankara.	Navadwipa; Haramohan Tarkachudamani.	Teacher	2	2	...	...	...	..	...	...	

321	Do.	Harpara	1. Vyakarana ... 2. Sahitya ...	Jagatnandhu Siromani.	Burapara, Nandakumar Vidyalankara.	Ditto	12		..	4	...	...	2	...	One of the best grammarians in Vikrampur.
322	Do.	Ditto	1. Nyaya	Rajani Nath Tarkapanchanan.	Guptipara, Gangadhara Vidyaratna.	Ditto	3	3	...	...	...	...	1*	...	Nyaya.
323	Do.	Gungaong	1. Do.	Ganga Charan Vidyaranta.	Navadwipa, Prasanna Kumara Tarkaratna.	Ditto	11	7	...	4	...	...	...	...	
324	Do.	Jivasara ..	1. Do.	Harisa Chandra Tarkavagisa.	Navadwipa, Prasanna Chandra Tarkaratna.	Ditto	4	4	...	...	..	...	..	...	
325	Do.	Rajdiya ...	1. Smriti	Kali Charana Tarkalankara.	Navadwipa, Brojanath Vidyaratna.	Ditto	3	...	...	3	..	.	..	...	One of the best pandits in Vikrampur. Has no regular *tol* at present on account of failing health. He is the President of the Saraswata Samaja.
326	Do.	Vayaragazi .	1. Smriti	Rammanikya Vidyalankara.	Ditto ..	Ditto	3	3	...	...	...	...	...	...	
327	Mymensingh ...	Baduri Panchanunpur.	1. Smriti .. ... 2. Vyakarana.	Siva Chandra Nyayabhusana.	Purapara, Kalikanta Siromony.	Ditto ...	10	10	...	...	...	...	...	...	
328	Ditto ..	Muktagacha ..	1. Smriti ... .. 2. Vyakarana.	Lakśmi Kanta Siromani and Smriti Kanta.	Ita-amtola. Gurudasa Siddhantavagisa.	Siromoni by teacher and Smritikantha by Government, on the result of the Title Examination.	5	5	..	..	...	..	..	..	
329	Ditto	Ditto .	1. Smriti ... ... 2. Vyakarana.	Mathura Nath Smritiitirtha.	Bhojeswara. Tarini Charana Siromani	By Government on the result of the Title Examination.	5	5	...	...	...	.	...	...	
330	Ditto .	Ditto	1. Smriti	Gurudas Siddhantavagisa.	Vikrampur, Kali Charana Tarkalankara.	Ditto .	7	7	..	...	.	..	...	..	The pundit is a good scholar.
331	Ditto .	Mymensingh Town	1. Smriti ... ... 2. Vyakarana ...	Brojakanta Smriti-Panchanuna.	Naogong Harish Chandra Tarkaratna.	Saraswata Somaja	6	6	...	...	..		...	...	
332	Ditto	Mashua ..	1. Smriti	Maheswara Siddhantaratna.	Phursul. Adwaita Chandra Nyayaratna.	Teacher . . .	12	12	.	..	...		4*	4†	
333	Ditto ..	Ditto ..	1. Do. . 2. Vyakarana .	Isana Chandra Vidyaratna.	Phursul, Adwaita Chandra Nyayaratna.	.....	10	10	...	...	..	...	4*	3§	
334	Ditto .	Ditto .	1. Smriti 2. Sahitya. 3. Vyakarana.	Govinda Chandra Kritiratna.	Kathadi. Maheswara Siddhantaratna.	Teacher	20	20			...	..			
335	Ditto .	Ditto . ..	1. Vyakarana	Sarat Chandra Kritibhushana	Ditto	Ditto ...	11	11	...	.	..	...	..	...	
336	Ditto	Choga .	1. Smriti . .. 2. Vyakarana ...	Iswara Chandra Smritiitirtha.	Calcutta, Mahamahopadhyaya Chandrakanta Tarkalankara.	By Government on the result of the Title Examination.	9	9	.	...	..	...	..	...	
337	Ditto .	Sherpur ..	1. Vyakarana . 2. Sahitya. 3. Smriti. 4. Sankhya.	Hara Chandra Tarkaratna.	Navadwipa. Haridas Siromoni.	Teacher	13	13	...	...	4		3*	1	The pandit is a good scholar, and has got many pupils from different districts of Bengal.

* (Saraswata Samaja.) | † Smriti. | ‡ Sahitya and Vyakarana. | § Vyakarana. | Sahitya.

APPENDIX A—*continued.*

1			2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandit.			Pupils.				Examinations in 1888 to 1890.				
Serial number.	District	Town or village.	Subject taught.	Name and title if any.	Where and by whom taught.	By whom the title awarded	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
338	Mymensingh ...	Sherpur	1 Smriti .. .. 2. Vyakarana	Ananda Sundra Smrititirtha.	Sherpur, Durga Sundara Kritiratna.	By Government on the result of the Title Examination.	18	13	5	...	9	5	1	...	
339	Ditto ...	Ditto	1. Sahitya	Hara Chandra Kavyatirtha.	Ditto ..	Ditto ...	1	1	..	...	...	...	...	...	He is also employed as pandit in the local school
340	Ditto ...	Ditoo	1. Smriti .. ... 2. Vyakarana ...	Krishna Chandra Nyayabhushana.	Sherpur, Hara Sundara Tarkaratna.	Teacher	9	9	...	...	...	...	...	...	The *tol* was not in existence for some time.
341	Ditto ...	Kalihari	1. Vyakarana .. 2. Smriti.	Krishna Kumara Smritiitirtha.	Calcutta, Mahamahopadhyaya Chandrakanta Tarkalankara,	By Government on the result of the Title Examination.	5	5	...	...	...	...	...	..	
342	Ditto ...	Ditto	1. Vyakarana ... 2. Smriti.	Mukunda Chandra Smrituratna.	Sonargong, Rajani Kanta Vidyaratna.	Ditto ...	14	14	...	...	...	...	4	2†	
343	Ditto ...	Ditto	1. Vyakarana ..	Jaya Nath Vidyaratna.	Ita Amtola, Gurudas Siddhantavagisa.	Teacher	7	7	...	...	...	...	7*	5‡	
344	Ditto ...	Ditto	1. Vyakarana ... 2. Smriti.	Gurudas Smritikantha.	Calcutta, Mahamahopadhyaya Chandrakanta Tarkalankara.	By Government on the result of the Title Examination.	4	4	...	...	...	...	...	...	
345	Ditto ...	Ditto	1. Smriti ... .. 2. Sahitya. 3. Vyakarana.	Sitanath Tarkaratna.	Halaliya Gurudas Vidyaratna.	Teacher	8	5	3	...	...	...	...	...	
346	Ditto ..	Barsipura ...	1. Nyaya	Jaya Nath Tarkalankara.	Guptipara, Gadadhara Vidiaratna	By Government on the result of the Title Examination.	5	5	...	.	...	...	...	...	
347	Ditto ...	Sikendranagar ...	1. Smriti	Gaur Chandra Siromani.	Calcutta, Bharat Chandra Siromani.	Teacher	5	5	...	..	...	...	...	...	
348	Ditto	Yasadal	1. Vyakarana ...	Banamali Nyayaratna.	Fursanil, Adwaita Charn Nyayaratna.	Ditto .. .	2	2	...	...	...	...	...	...	

349	Ditto	Ditto ...	1. Ditto ...	Janakinath Tarkabhauma.	Madwan, Ram Chandra Tarkabhushana.	Ditto	3	3	...	...	..	...	..	...		
350	Ditto	Ditto	1. Smriti ... ... 2. Vyakarana.	Ram Sundar Nyaya Panchanan.	Muktagacha, Gurudas Sidohanta vagisa.	Ditto ...	7	3	4	...	...	...	.	...		
351	Ditto ...	Ditto	1. Smriti .. ... 2. Vyakarana.	Gangadhar Smritibhushana.	Ditto	By Government on the result of Title Examination.	7	7	...	...	...	...	..	...	The tol is recently opened.	
352	Ditto ..	Sakuhai	1 Smriti .. ... 2. Vyakarana ...	Hara Sundra, Smrititirtha.	Sherpur, Hara Sundar Tarakaratna.	Ditto	6	6	...	..	...	...	...	...		
353	Ditto ..	Asujiva ...	1. Nyaya	Iswara Chandra Tarkaratna.	Kasipur, Janakijivan Nyayaratna.	Teacher	1	1	...	...	...	..	...	...	The pandit is a good scholar, but has no regular tol at present.	
354	Ditto ..	Ditto	1. Smriti .. . 2. Vyakarana.	Rajchandra Smritibhushana.	Muktagacha, Gurudas Siddhantavagisa.	By Government on the result of the Title Examination.	10	5	5	...	.	..	...	...		
355	Ditto	Ditto	1. Smriti . .	Krishna Chandra Smritiratna and Smritibhushana.	Medinimandal, Durga Charan Tarkaratna.	By Government on the result of the Title Examination and Saraswata Samaja.	1	...	...	1	..	...	...	...	The pandit is a good scholar, but has no regular tol at present.	
356	Ditto ...	Damya	1. Smriti ... ... 2. Vyakarana.	Harendra Narayan Tarkavagisa.	Halaniya, Harinath Vidyavagisa.	Teacher	7	7	...		...	...	...	...		
357	Ditto ..	Dhunail	1. Smriti . ... 2. Vyakarana. 3. Vadartha.	Kesab Chandra Smritiratna.	Sankrail, Harisa Chandra Tarkaratna.	Ditto	13	13	...	...	...	..	...	...		
358	Ditto ...	Ita Amtala . .	1. Smriti . 2. Vyakarana.	Harakrishna Smritirtirtha.	Mulajore, Rajanikanta Vidyaratna.	By Government on the result of the Title Examination.	5	5	...	.	...	...	...	...		
359	Ditto ...	Ditto ..	1. Smriti ... ... 2. Vyakarana.	Kali Kumara Smritibhushana.	Ditto ...	Ditto .	6	6	...	...	...	..	..	..		
360	Ditto .	Ditto	1. Smriti ... ... 1. Vyakarana. ...	Bhavana Chandra Vidyaratna.	Vikrampur, Jagat Chandra Sarvabhauma.	Teacher	5	5	...	..	...	...	...	...	After learning a little, the pupils go to Vikrampur to complete their studies.	
361	Ditto .	Nawpara	1. Smriti ... 2. Vyakarana.	Chandra Nath Tarkaratna.	Usti, Kali Bhairav Tarkabhushana.	Ditto	6	6	...	...	...	..	...	...		
362	Ditto ...	Dangargrama ...	1. Smriti . 2. Vyakarana.	Rama Kumara Vidyasagara.	Gachihata, Iswara Chandra Tarkaratna.	Ditto	5	3	2	...	...	...	...	...		
363	Ditto ...	Suthia	1. Vyakarana .	Pran Kisore Nyayaratna.	Napara, Ananda Kisor Nyayalankara.	Ditto	4	4	..	.	..	..	.	...		
364	Ditto ...	Sankrail	1. Smriti ... . 2. Nyaya.	Harish Chandra Tarkaratna.	Navadwipa, Broja Nath Vidyaratna.	Ditto	10	10	...	...	...	.	...	...		

* Saraswata Samaja. | † Vyakarana. | ‡ Smriti and Sahitya.

Serial number.	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandit.			Pupils.				Examinations in 1888 to 1890.				
	District.	Town or village.	Subjects taught.	Name and title, if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up in the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
365	Mymensingh ...	Vinarphera ..	1 Smriti ... .. 2. Sahitya.	Krishna Nath Nyayaratna.	Navadwipa, Brojo Nath Vidyaratna.	Teacher	5	5	...	..	...	...	...	...	
366	Ditto ..	Ditto ..	1 Smriti . .. 2. Vyakarana.	Bharata Chandra Vidyaratna.	Navadwipa Lal Mohona Vidyabagisa.	Ditto	6	6	...	...	...	..	...	...	
367	Ditto ..	Baguajani ...	1. Smriti .. . 2. Vyakarana.	Digamvar Smriti-tirtha.	Ditto	By Government, on the result of the Title Examination.	5	5	...	.	...	...	...	...	
368	Ditto ...	Alisakanda ...	1. Smriti ... . . 2. Joyotisha 3. Vyakarana.	Jagatvandu Smriti-tirtha.	Calcutta, Mahamahopadhyaya Chandra Kanta Tarkalankara.	Ditto ..	5	3	2	...	...	...	...	..	
369	Pabna	Malatinagar ...	1. Smriti . .. 2. Vyakarana.	Raj Chandra Nyayapanchanan.	Sherpur, Hara Sunder Tarkaratna.	Teacher . .	3	3	...	...	...			...	
370	Ditto ...	Ditto ...	1. Ditto .	Ananda Chandra Tarkalankara.	.. ...	Ditto	1	1	...	..	...	...	...	...	
371	Ditto ...	Deuli . .	1. Ditto ..	Govinda Chandra Nyayaratna.	Visweswara Vidyalankara.	Ditto	2	2	...	..	...		...	...	
372	Mymensingh ...	Gujigram ...	1. Sahitya .. . 2. Vyakarana.	Krishna Nath Vidyaratna.	Calcutta, Mahamahopadhyaya Chandra Kanta Tarkalankara.	By Government, on the result of the Title Examination.	5	5	...	..	...		1*	.	
373	Ditto ...	Halalia	1. Smriti . ... 2. Vyakarana.	Kartik Sankara Tarkalankara.	Navadwipa, Brajo Nath Vidyaratna	Teacher .	7	7	..	...	...	...	...	..	
374	Ditto ...	Ditto	1. Smriti . ... 2. Vyakarana.	Hari Nath Vidyavagisa.	Manora, Haranauda Vidyabhushana.	Ditto	8	8	.	..	..	...	..	...	
375	Ditto ...	Ditto	1. Smriti ... ... 2. Vyakarana.	Gurudas Vidyaratna.	Navadwipa, Brojo Nath Vidyawratna.	Ditto . ..	8	8	..	...	...	...	...	...	

376	Ditto ...	Ditto	1. Vyakarana ...	Ram Chandra Nyayaratna.	Asokpur, Ramgati Vidyaratna.	Ditto	6	6		..	...	...	...	...	
377	Ditto ...	Ditto	1. Smriti ... .. 2. Vyakarana.	Sadananda Smriti-ratna.	Manora, Haranand Vidyabhushana.	Ditto	5	5						.	
378	Ditto ...	Behiya	1. Smriti ... ... 2. Sahitya. 3. Vyakarana.	Gaur Chandra Siromoni.	———, Ananda Nyayalankara.	Ditto	8	8			..		...	..	
379	Ditto .	Usti	1. Smriti .. .. 2. Sahitya. 3 Vyakarana.	Golak Chandra Tarka Siddhanta	Vikrampur, Adwaita Chandra Nyayaratna.	Ditto .	7	7	...	.				..	
380	Ditto ..	Do.	1. Smriti .. . 2. Sahitya 3. Vyakarana	Siva Kanta Tarkaratna.	———, Ganga Narayan Tarkavagisa.	Ditto	7	7						...	
381	Ditto ..	Susang Durgapur	1. Smriti .. 2. Vyakarana.	Kripa Nath Tarkaratna.	Muktagachha, Gurudas Siddhantavagisa.	Ditto . .	4	4	.	.		.	...	.	
382	Ditto .	Katihali	1. Smriti .. . 2 Vyakarana.	Raj Krishna Nyayabhushana.	Mahananda, Siva Nanda Vidyavachaspati	Ditto	5	4	1			...		...	The pandit is a good scholar.
383	Ditto .	Ditto ...	1. Smriti .. . 2. Vyakarana.	Navakisor Tarkachudamani.	Mahananda, Sivananda Vidyavachaspati.	Ditto .	10	5	5						
384	Ditto	Ditto	1. Smriti .. 2. Vyakarana.	Jagach Chandra Smriti-panchanan	Muktagacha, Gurudas Siddhantavagisa.	By Government, on the result of the Title Examination.	6	2	4		.		...		
385	Ditto .	Ghaturi . .	1 Smriti .. 2. Vyakarana	Ram Nath Smriti-kantha.	Balbari, Sambhu Nath Tarka bhushana.	Ditto ...	9	9			-		..		
386	Ditto ..	Basati	1. Smriti .. . 2. Vyakarana.	Bhuvan Chandra Vidyaratna.	Halaliya. Harinath Vidyavagisa.	Teacher .	3	3		..			...	.	
387	Ditto ..	Gachihata	1. Smriti .. .. 2. Vyakarana.	Sivadas Nyayaratna.	Vikrampur, Kali Kanta Siromani.	Ditto	7	3	4		...	.			
388	Ditto	Ditto	1. Smriti . 2. Vyakarana	Govinda Chandra Kriturtna.	Sherpur, Hara Sundara Tarkaratna.	Ditto .. .	12	8	4	...	..	.			
389	Ditto .	Ditto	1. Smriti ... . . 2. Vyakarana.	Iswara Chandra Tarkaratna.	Vikrampur, Jagach Chandra Sarvabhauma.	Ditto	4	1	3			..	.	.	
390	Ditto ...	Ditto	1. Smriti .. ... 2. Vyakarana.	Chandra Kisore Nyayalankara.	Ditto	Ditto	3	2	1	..	...		..	..	
391	Ditto .	Katuria	1. Smriti ... .. 2. Vyakarana.	Rama Chandra Vidyaratna.	Halalya, Hari Nath Vidyavagisa.	Ditto	12	12	...	...	...		...	...	
392	Ditto . .	Ditto .. .	1. Vyakarana ..	Golak Chandra Vachaspati.	Asokpur, Ramagati Vidyaratna.	Ditto	17	14	3	.	...	...	.	.	The pandit is a good scholar.
393	Ditto . .	Pathrail	1. Smriti . ... 2. Vyakarana.	Jagat Chandra Smritiratna.	Navadwipa, Srinath Siromani.	Ditto	9	7	2	...	...	..	...	—	

* Saraswata Samaja.

Serial number.	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandit.			Pupils.				Examinations in 1888 to 1890.				
	District.	Town or Village.	Subject taught.	Name and title, if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
394	Mymensingh ..	Chandura ...	1. Smriti ... ... 2. Vyakarana	Krishnaraman Smritipanchanan	Vikrampur, Kali Charan Tarkalankara.	By Government, on the result of the Title Examination.	15	6	9	...	...	...	...	...	
395	Ditto .	Sukhari	1 Smriti .. .. 2. Vyakarana.	Harinath Kritiratna.	Sherpur, Mahamahopadhyaya Chandra Kanta Tarkalankara.	Teacher	15	15	..	..	...	..	...	...	
396	Ditto	Jagdal ...	1. Smriti ... .. 2. Vyakarana.	Kalihar Vidyalankara.	Kaithali, Navakisore Tarkachudamani.	Ditto	5	3	2	.	...	..		...	
397	Ditto ...	Kushtia	1. Smriti . . 2. Vyakarana.	Srinath Smritiirtha.	Vikrampur, Jagach Chandra Sarvabhauma.	By Government, on the result of the Title Examination.	5	5	...	...	...	...	2	2	
398	Ditto ...	Vitaiya	1 Smriti . . ... 2 Nyaya. 3. Vyakarana.	Mritunjaya Tarkabhushana.	Sherpur, Mahamahopadhyaya Chandra Kanta Tarkalankara.	Saraswata Samaja	20	10	10	...	...	...	3	...	
399	Ditto ..	Ditto	1. Smriti 2. Vyakarana.	Rajmohan Smritibhushana.	Vikrampur, Hara Kumar Smritiratna.	Teacher	26	26	..	...	...	...	...	...	
400	Ditto ...	Baniyagram ...	1. Sahitya .. 2. Vyakarana.	Kisori Mohan Kavyatirtha.	Sherpur, Mahamahopadhyaya Chandra Kanta Tarkalankara.	By Government, on the result of the Title Examination.	7	7	...	...	...	...	...	...	
401	Noakhali ...	Sonachaka ..	1. Vyakarana 2 Sahitya.	Srinath Vidyabhushana.	Vasail, Abhay Charana Vidyaratna.	Saraswata Samaja	12	5	7	..	...	...	1	1	
402	Ditto ...	Ditto ..	1. Vyakarana ... 2. Sahitya.	Nanda Chandra Tarkapanchanana.	Nilpara, Gauri Nath Sarvabhauma.	Teacher	11	3	8	...	...	...	...	...	
403	Ditto ...	Somapara ..	1 Vyakarana . 2. Sahitya.	Ananda Charana Tarkachudamani	Vasail. Abhay Charana Vidyaratna.	Saraswata Samaja	5	...	5	..	2	...	4	3	The pandit is also head pandit of the Jubilee School of Noakhali.

404	Faridpur ...	Kotalipara ...	1. Nyaya	Rama Nath Siddhantapanchanana.	Navadwipa, Hara Mohan Tarkachudamani.	Ditto	7	7	...	...	...	...	...	...	He is the best *Naiyayika* in Faridpur. A man of character.
405	Ditto ..	Ditto ...	1 Vyakarana ...	Bisweswar Tarkapanchanana.	Uzirpur, Harish Chandra Tarkabhushana.	Ditto	24	10	14	...	..	...	...	...	
406	Ditto ...	Ditto ...	1. Purana	Kasi Chandra Vachaspati.	Ditto	Ditto	4	...	...	4	...	...	..	...	He is the best pandit in Pauranic literature in the circle.
407	Ditto ...	Ditto ...	1. Vyakarana ..	Braja Kumara Vidyabhushana.	Vasail, Ramadurlava Vidyabhushana.	Ditto	10	6	...	4	...	...	1	1	
408	Ditto ..	Ditto ...	1. Nyaya	Sasi Kumar Siratna.	Navadwipa, Mahamahopadhyaya Bhuban Mohana Vidyaratna.	Ditto	3	3	...	...	...	...	...	...	The pandit does not accept gift from the *Sudras*. He does not, therefore, want aid from Government.
409	Ditto ...	Ditto ..	1. Nyaya ... .. 2. Vyakarana.	Rama Chandra Nyayratna.	Navadwipa, Mahamahopadhyaya Bhuban Mohan Vidyaratna.	Navadwipa Vidagdhajanani Sabha.	10	6	...	4	...	...	...	...	
410	Ditto ...	Ditto ...	1. Nyaya .. .	Asutosh Tarkaratna.	Konnagar, Mahamahopadhyaya Dinavandhu Nyayaratna.	Teacher	6	2	...	4	...	...	...	...	The pandit is a novice in the profession, but takes much interest in his pupils.
411	Ditto ...	Ditto ..	1. Vyakarana 2. Sahitya. ...	Krishna Kumara Vidyaratna.	Vasail, Abhaya Charan Vidyasalin.	Ditto	8	4	...	4	...	...	...	...	
412	Ditto ...	Ditto ..	1. Vyakarana ..	Govinda Chandra Tarkavachaspati.	Kotalipara, Braja Mohan Vidyabhushana.	Ditto	11	6	...	5	...	...	...	...	
413	Ditto ...	Bághiya ..	1. Nyaya	Kalikumara Tarkasiddhanta.	Navadwipa, Hara Kumara Tarkachudamani.	Ditto	3	3	...	...	...	...	3	2	He is a good pandit.
414	Ditto ...	Nadiya ...	1. Vyakarana 2. Sahitya. 3. Smriti. ...	Sasi Bhushan Smritiratna.	Bhojeswar, Mahamahopadhyay Tarini Charan Siromani.	By Government on the result of the Title examination.	17	17	...	...	...	...	22	20	The pandit is a very good scholar.
415	Ditto ...	Dhanuka ...	1. Nyaya	Rajani Kanta Tarkaratna.	Dhanuka, Hara Chandra, Tarkachudamani.	Teacher	6	6	...	...	...	...	...	...	
416	Ditto ...	Ditto .	1. Vyakarana ...	Jagat Vandhu Vidyabhushana.	Dhanuka, Durga Charan Sarvabhauma.	Ditto	25	5	...	20	...	...	5	4	He is a good pandit.
417	Ditto ...	Kartikpur .	1. Smriti	Kalikisora Smritiratna.	Navadwipa, Srinath Siromani.	By Government on the result of the Title examination.	4	4	...	..	...	...	...	...	He is a good pandit ; the number of his pupils is, however, diminishing.
418	Ditto ...	Amtali ...	1. Do.	Hara Chandra Tarkapanchanana.	Bhojeswar, Mahamahopadhyaya Tarini Charan Siromani.	Ditto ...	5	5	...	...	...	...	2	2	

APPENDIX A—*continued.*

Serial number.	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandit.			Pupils.				Examinations in 1888 to 1890.				
	District.	Town or Village.	Subjects taught.	Name and title, if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
419	Faridpur ...	Amtali ...	1. Vyakarana ... 2. Sahitya.	Iswara Chandra Savdaratna.	Idilpur, Kula Chandra Vidyavagisa.	Saraswata Samaja	14	6	..	8	...	...	10	7	
420	Ditto ...	Rudraghara ...	3. Vyakarana .	Ganga Chandra Vidyabhushana.	Bilaspur, Ram Kumar Chakravarti.	Teacher	14	5	..	9	..	...	9	1	
421	Ditto ..	Amtali ...	1. Vyakarana .. 2. Sahitya.	Sita Nath Kritiratna	.....	..	16	...	...	16	...	...	4	...	
422	Ditto ..	Mulgram ..	1. Vyakarana ... 2. Sahitya.	Janaki Nath Vidyabhushana.	Dhuluya, Bhuvan Chandra Siddhantapanchanana.	Saraswata Samaja	21	7	...	14	...	...	9	...	
423	Ditto ...	Singardaha ..	1. Smriti	Krishna Kumara Smrititirtha.	Guru Charan Vidyabhushana.	By Government on the result of the Title examination.	4	4	...		..	...	...	.	
424	Ditto ...	Maoisar ..	1. Nyaya	1. Tarini Charan Siromoni. 2. Ganga Charan Nyayaratna.	Navadwipa, Bhuvan Mohan Vidyaratna Gautpara, Gangadhar Vidyaratna.	Teacher	12	12	..	...	...	..	4	3	The pandits being two brothers, have one and the same *tol*.
425	Ditto ..	Tilai ..	1. Smriti ..	Purna Chandra, Vidyalankara, Smrititirtha.	Navadwipa, Braja Nath Vidyaratna	Smrititirtha by Government on the result of the Title examination and Vidyalankara by Saraswata Samaja.	4	4	..	...	...	...	...	...	
426	Ditto ...	Tengramari ...	1. Vyakarana .	Madan Mohan Vidyaratna.	Harpara, Jagatvandhu Siromani.	Saraswata Samaja	8	5	...	3	...	...	5	...	
427	Ditto ...	Goalunda	1. Vyakarana 2. Smriti. ...	Rajani Kanta Smriti bhushana.	Calcutta sanskrit College.	By Government on the result of the Title examination.	15	8	...	7	...	...	...	...	

428	Ditto	Matashi Shibpur	1. Smriti	Krishna Nath Nyayapanchanan.	Navadwipa, Braja Nath Vidyaratna.	Teacher	7	7	...	...		...	...	...		
429	Ditto	Korukdi .	1. Do.	Chintamani Vidyabhushana.	Guptipara, Ramdhan Vidyalankara.	Ditto	7	7	...	...	...	...	...	...		
430	Ditto ...	Ditto ..	1. Nyaya	Janaki Nath Tarkaratna.	Konukdi, Ramdhan Tarkapanchanana.	By Government on the result of the Title Examination.	8	7	.	1		...	...	.		
431	Ditto ...	Ditto ..	1 Do.	Nakuleswara Nyayavagisa.	Ditto	Ditto ..	9	6	...	3	...	..		..		
432	Ditto	Mahendradi .	1. Vyakarana .. 2 Smriti.	Sridhara Smritirtha.	Bhojeswara, Mahamahopadhyaya Tarini Charana Siromani.	Ditto ..	6	6	..	...	...	..	...	...		
433	Ditto ...	Kavirajpur ..	1. Smriti ...	Ananda Chandra Smritirtha.	Ditto ..	Ditto	17	17	...	...		...	...	...		
434	Ditto ...	Kalivyara .	1 Vyakarana .. 2. Smriti.	Chandra Nath Tarkabhushana.	Purvasthali, Krishna Nath Nyayapanchanan.	Teacher	8	8	..	...	..	..	...	...		
435	Ditto ..	Fukra	1. Vyakarana .	Dakshinaranjana Siroratna.	Navadwipa, Hara Mohana Tarkachudamani.	Ditto . ..	8	3	...	5	...		...		The pandit also teaches Nyaya occasionally.	
436	Ditto ...	Amgram	1. Smriti	Piyarikanta Vidyaratna	Navadwipa, Srinath Siromani.	Ditto ..	3	3	...	..	...	...	...	...		
437	Ditto ..	Narayanpur ..	1. Nyaya	Govinda Chandra Vidyaratna.	Bhatpara, Sivaram Sarvabhauma.	Ditto ..	3	3	...	...	...	...	. .	...		
438	Ditto ..	Pach-chara .	1. Vyakarana .	Iswara Chandra Tarkavagisa.	Vikrampur, Pitamvar Vidyabhushana.	Ditto . ..	11	7	4	...	...	..	...	...		
439	Ditto ...	Batikamari ...	1. Ditto ...	Raghunath Vidyasagara	Faridpur, Hara Chandra Vidyavagisa.	Ditto	2	1	1	.	...	...	...	...		
440	Ditto ..	Narsinghdiya	1. Smriti	Gouri Charana Nyayaratna.	Navadwipa, Braja Nath Vidyaratna.	Ditto	4	4	...	...	...	...	...	...		
441	Ditto ..	Paranpur	1. Nyaya	Kalikumara Vidyaratna.	Guptipara, Gangadhar Vidyaratna.	Ditto	5	5	. .	...	...	..	. .	...		
442	Ditto	Murat ...	1. Smriti . . . 2 Sahitya. 3. Alankara.	Pratapa Chandra, Smritirtha and Vidyalankara.	Purvasthali, Yadu Nath Vidyaratna.	By Government on the result of the Title examination.	8	8	..	.	2	..	...	...	The pandit is a good scholar and very fond of teaching.	
443	Ditto ..	Pangsa ...	1. Nyaya	Bireswara Tarkaratna.	Navadwipa, Mahamahopadhyaya Bhuvan Mohana Vidyaratna.	Teacher	5	...	...	5	..	..	...	..		
444	Ditto ...	Gohala	1. Smriti ... ... 2. Vyakarana.	Kali Charan Tarkaratna.	Navadwipa, Braja Nath Vidyaratna.	Ditto	10	3	...	7	...	...	...	...		
445	Ditto ...	Sukra	1. Vyakarana .	Ananda Charan Tarkaratna.	Ditto ..	Ditto	6	3	...	3	...	...	...	...	He also teaches Smriti ; but being ill has no Smriti student this year.	

Serial number.	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandit.			Pupils.				Examinations in 1885 to 1890.				
	District.	Town or Village.	Subjects taught.	Name and title, if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
446	Faridpur	Fulhara ...	1. Smriti ... 2. Sahitya.	Sasadhara Smriti-bhushana.	Purvasthali, Krishna Nath Nyayapanchanan.	By Government on the result of the Title examination.	12	6	...	6	...	...	..	...	
447	Bakharganja ..	Manpasa . ..	1. Smriti	Govinda Chandra Vidyabhushana.	Navadwipa, Braja Nath Vidyaratna	Teacher	4	4	...	...	...	...	...	...	The pandit belongs to a very respectable pandit family. Knows Smriti very well. He is intelligent and has a good reputation.
448	Ditto ...	Ditto	1. Nyaya	Narayan Chandra Tarkapanchanana	Devipur, Barada Charan Vidyaratna.	Ditto	5	5	.	...	...	...	...	...	
449	Ditto ...	Ditto	1. Do.	Jagat Chandra Tarkalankara.	Navadwipa, Haramohan Tarkachuddamani.	Ditto	1	1	...	..	...	...	...	...	The pandit is a good scholar and an experienced old man, but he has no means at present to keep a *tol*.
450	Ditto .	Rahamatpur ...	1. Do. . 2. Vyakarana. ...	Gouri Nath Tarkavagisa.	Ditto ...	Ditto	2	2	...	...	...	...	..	...	An intelligent pandit.
451	Ditto .	Ditto	1. Smriti ... 2. Vyakarana. ...	Ram Mongala Tarka siddhanta.	Purvasthali, Krishna Nath Nyayapanchanana.	Ditto	2	2	...	...	...	...	...	...	
452	Ditto ..	Ditto	1. Nyaya ... 2. Vyakarana. ..	Viswa Nath Nyayapanchanana.	Billapuskarini, Mahamahopadhyaya Prasanna Chandra Nyayaratna.	Ditto	2	2	...	..	...	...	...	...	
453	Ditto ..	Rayerkati ...	1. Vyakarana ...	Gopal Chandra Vidyalankara.	Navadwipa, Lalmohana Vidyavagisa.	Ditto	5	2	3	..	..	...	...	...	
454	Ditto ...	Kalaskati ...	1. Nyaya ... 2. Sahitya. 3. Vyakarana. ..	Chandi Charana Tarkavagisa.	Konnagar, Mahamahopadhyaya Dinavandhu Nyayaratna.	By Government on the result of the Title examination.	9	2	7	...	...	...	...	...	
455	Ditto ...	Ditto	1. Smriti	Banamali Smriti-ratna.	Purvasthali, Durgadas Nyayaratna.	Teacher	2	2	...	...	.	...	...	...	

456	Ditto ...	Ditto	1. Sahitya ... ... 2. Vyakarana. 3. Alankara.	Kasiswar Tarkavagisa.	Konnagar, Mahamahopadhyaya Dina Vandu Nyayaratna.	By Government on the result of the Title examination.	13	7	6	...	...	...	...	...	He also teaches *Nyaya* occasionally.
457	Ditto ...	Ditto	1. Vyakarana ...	Rama Chandra Siromoni.	Guptipara, Ramdhan Vidyalankara.	Teacher	2	2	...	...	...	...	...	...	
458	Ditto ...	Garodiya .	1. Nyaya .. . 2. Vyakarana.	Durga Charana Nyayaratna.	Navadwipa, Madhava Chandra Tarkasiddhanta.	Ditto	9	5	4	...	...	...	...	...	A good Naiyáyika and teacher of several pandits; next to Rama Nath Siddhanta-punchanana.
459	Ditto	Agalpasa ..	1. Nyaya ... ... 2. Vyakarana.	Madhava Chandra Tarkasiddhante.	Navadwipa, Raj Krishna Tarkapanchanana.	Ditto	7	3	4	...	...	...	...	...	
460	Ditto ..	Ditto	1. Nyaya ... 2. Vyakarana.	Chandra Mohana Vidyaratna.	Ditto	Ditto	9	3	6	...	..	...	..		
461	Ditto	Batajora .	1 Smriti ... .. 2. Vyakarana.	Syama Charan Tarkachuddamoni.	Guptipara, Khudirama Nyayabhushana.	Ditto ...	2	2	..	...	...	...	..	...	
462	Ditto ..	Ditto	1. Vyakarana ...	Mahima Chandra Nyayaratna.	Ditto	Ditto	4	1	3	...	...	...	...	..	
463	Ditto ...	Dakshanakati ..	1 Ditto ...	Mathura Nath Tarkavagisa.	Gailah, Bhajarama Siromoni.	Ditto	2	2	..	...	...	...	..	...	
464	Ditto ...	Gailah ..	1. Nyaya ..	Nanda Kumara Tarkaratna.	Navadwipa, Haro Mohana Tarkachuddamoni.	Ditto	2	2	...	...	..	...	...	..	
465	Ditto ...	Do. . ..	1. Smriti	Kali Prasanna Tarkachudamoni	Navadwipa, Srinath Siromoni.	Ditto	4	2	2	..	..	...	...	...	
466	Ditto ...	Do.	1. Vyakarana ..	Rama Chandra Siromoni.	Bakla, Ganga Charana Vidyabhushana.	Ditto ...	35	4	31		.	...	...	..	
467	Ditto	Mailara . ..	1 Ditto	Kali Narayan Vidyaratna.	Kotalipara, Kasi Chandra Nyayavagisa.	Ditto	25	...	14	11	...	...	...	..	
468	Ditto ...	Nalchidra	1. Ditto	Rajani Kanta Vidyaratna.	Kotalipara, Viseswara Tarkapanchanana.	Ditto .. .	10	...	10	...	...	...	...	...	
469	Ditto .	Baraikhati ...	1. Ditto	Jagat Chandra Tarkabhushana.	Triveni, Rama Das Tarkavachaspati.	Ditto	4	2	2	...	...	...	...	...	The pandit also teaches Nyaya occasionally.
470	Ditto .	Chausi	1. Ditto	Aswini Kumara Vidyaratna.	Ujirpur, Sitikantha Nyayaratna.	Ditto	14	5	9	...	..	...	...	...	
471	Ditto ...	Nagpara	1 Smriti	Rajani Kanta Smritiratna.	Navadwipa, Lal-Mohan Vidyavagisa.	Ditto	3	3	...	...	..	...	...	...	The pandit is a promising *smartta*.
472	Ditto ...	Ujirpur	1. Smriti ... ... 2. Vyakarana.	Prasanna Kumara Smritiratna.	Billapushkarini, Devi Prasanna Smritibhushana.	Ditto ...	21	1	20	...	...	...	...	...	

APPENDIX A—*continued.*

Serial number.	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandits.			Pupils.				Examinations in 1883 to 1890.				
	District.	Town or Village.	Subjects taught.	Name and title, if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
473	Backergunge .	Ujirpur	1 Smriti	Purna Chandra Vidyalankara.	Navadwipa, Rama Lochana Nyaya-bhushana.	Teacher	3	3	...	...	...	.	...	...	An old *Smarta* and has good reputation.
474	Ditto ..	Ditto	1 Nyaya ...	Baikantha Chandra Vidyaratna.	Navadwipa, Hara Mohana Tarka-chudamoni.	Ditto	3	3	...	...	...	...	...	...	
475	Ditto .	Ditto ...	1 Do.	Nilkantha Tarka ratna.	Ditto . .	Ditto .	1	1		..	...	...	...	...	A promising and intelligent *Naiyayika.*
476	Ditto ..	Ditto .	1. Vyakarana	Siti Kantha Nyayaratna.	Ujirpur, Harish Chandra Tarka-bhushana.	Ditto ...	10	4	6	...	.	...	...	...	The pandit is a good grammarian.
477	Ditto .	Ditto ...	1. Smriti .. .. 2. Vyakarana.	Taraprasanna Vidyaratna.	Calcutta, Madhusudana Smriti-ratna.	Ditto .. .	4	4		. .	.	.	...	...	
478	Ditto .	Ditto	1. Smriti ... 2. Vyakarana.	Nivarana Chandra Smritiratna.	Guptipara, Khudirama Nyayabhushana.	Ditto ...	2	2	...	...		...	...	..	
479	Ditto	Ditto	1. Vyakarana ..	Mani Chandra Nyayaratna.	Khalisakota, Harikrishna Tarka-lankara.	Ditto	10	..	10	...	...	..	...	...	
480	Ditto .	Khalisakota	1. Smriti .. .. 2. Vyakarana.	Syama Charana Turkachudamoni.	Bhatpara, Ramendra Nyaya-vagisa.	Ditto ..	3	3	...	...	...	...	...	...	The pandit does not accept gifts from Sudras.
481	Ditto ...	Ditto ..	1. Vyakarana ..	Deva Nath Turka-siddhanta.	———, Kaliprasanna Nyaya-ratna.	Ditto	5	3	2	.	..	...	...	...	
482	Ditto ...	Ditto .	1. Smriti	Mohan Chandra Vidyalankara.	Navadwipa, Rama-lochana Nyaya-bhushana	Ditto	3	3	...	..	...	...	...	...	One of the best *Smarthas.*
483	Ditto ...	Gabha	1. Nyaya	Bhagavan Chandra Siromani.	Navadwipa, Srirama Siromani.	Ditto	1	1	...	...	...	..	...	..	The pandit is a good *Naiyayika.*

484	Ditto ...	Do.	1. Do.	Bhuvan Mohan Vidyaratna.	Triveni, Ambika Charana Vidyaratna.	Ditto	1	1	...	...	...	...	...	...		
485	Ditto ..	Vurihari .	1. Do.	Navin Chandra Tarkaratna.	Navadwipa, Rajkrishna Nyayapanchanana.	Ditto	2	2	.	...	...	...	...	...		
486	Ditto ..	Ditto ...	1. Smriti	Prasanna Kumara Siromani.	Navadwipa, Brajanath Vidyaratna.	Ditto	1	1	...	...	...	...	...	...		He is a good *Smirta*.
487	Ditto ..	Jalábari	1. Do. ... ... 2. Vyakarana.	Chandra Kumara Tarkalankara.	Navadwipa, Haridas Siromani.	Ditto	9	2	7	...	.	...	...	...		
488	Ditto .	Ditto	1. Nyaya	Harakumara Tarkaratna.	Guptipara, Gangadhar Vidyaratna.	Ditto	2	2	.	..	...	...	...	...		
489	Ditto ..	Agarbari .	1. Smriti 2. Vyakarana. ...	Govinda Chandra Smritiratna.	Navadwipa, Lalmohan Vidyavagisa.	Ditto	11	3	8	..	. .	...	...	...		
490	Ditto .	Sidhakati ...	1. Smriti	Digamvara Nyayabhushana.	Navadwipa, Braja Nath Vidyaratna.	Ditto	1	1	...		.	...	...	...		The pandit is a good *Smárta*.
491	Ditto ...	Ditto .	1. Smriti ... .. 2. Vyakarana.	Visweswara Vidyalankara.	Guptipara, Khudiram Nyayabhushana.	Ditto ..	16	1	15	...	..	..	...	...		
492	Ditto ...	Sikarpur ..	1 Smriti	Ramdhan Nyayalankara	Ditto . .	Ditto ..	7	7	..		...	...	...	...		The pandit is a good *Smárta* and takes great interest in his *tol*.
493	Ditto ...	Kirtipasa .	1. Vyakarana ...	Rajanikanta Padaratna.	Ujirpur, Haris Chandra Tarkabhusana.	Ditto ..	70	...	70	.	...	..	...	...		
494	Ditto ..	Ditto ...	1. Nyaya	Ramadhana Tarkalankara.	Triveni, Ambika Charan Vidyaratna.	Ditto ..	3	3	...		...	...	..	...		
495	Ditto ..	Banaripara ...	1 Sahitya ... ... 2. Alankara.	Durga Mohan Kavyatirtha.	Calcutta (Bhowanipore), Barada Kanta Vidyaratna.	By Government on the result of the Title examination.	4	...	4	.	...		...			
496	Ditto ...	Veldikhara .	1. Sahitya ... ... 2. Alankara.	Pataki Charana Kavyatirtha.	Ditto ..	Ditto ...	6	2	4	...	. .	...	...	...		
497	Ditto ..	Puliat ...	1. Smriti	Kali Das Tarkapanchanuna.	Navadwipa, Ramalochan Nyayabhushana.	Teacher ...	2	2	...	...	...	...	...	...		
498	Ditto .	Dehargati	1 Nyaya	Sasti Charana Siromoni.	Navadwipa, Raja Krishna Nyayapanchanuna.	Ditto ..	3	3	.	..	..	...	...	...		The pandit is a good *Naiyayika*.
499	Ditto	Saraka ...	1. Smriti	Guru Charana Siromoni.	Navadwipa, Lal Mohan Vidyavagisha.	Ditto ...	1	1	...	...	...	...	...	...		
500	Ditto . .	Tarpasa ...	1. Do.	Gopal Chandra Smritiirtha.	Bhojeswar, Tarini Charana Siromani.	By Government on the result of the Title examination.	1	1	...		...	...	.	...		
501	Ditto ...	Mailara ..	1. Do.	Radha Gavinda Smritichudamani.	Mailara, Dina Nath Nyayapanchanana.	Ditto ...	4	2	2	...	...	...	...	...		

Serial number.	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandit.			Pupils.				Examinations in 1888 to 1890.				
	District.	Town or Village.	Subjects taught.	Name and title if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
502	Khulna ..	Chandli Mahal .	1. Smriti ... 2. Vykarana.	Viswamvara Nyayaratna.	Navadwipa, Rama Nath Tarkasiddhanta.	Teacher	4	...	.	4	...	2	...	...	
503	Ditto . .	Brahmanarangdiya	1 Vyakarana .. 2. Smriti.	Uma Nath Smriti siromani.	Purvasthali, Krishna Nath Nyaya panchanana.	By Government on the result of the Title examination.	21	4	8	9	...	...	...	...	
504	Ditto	Ditto ..	1 Vyakarana ... 2. Smriti.	Ram Gopal Chudamoni.	Purvasthali, Durgadas Nyayaratna.	Teacher ...	8	2	...	6	..	...	...	...	
505	Ditto	Maheswarpasa ...	1. Smriti ... . . 2. Sahitya.	Rajanikanta Nyayaratna.	Navadwipa, Lalmohana Vidyavagisa.	Ditto	8	3	...	5	...	...	...	...	
506	Ditto ...	Sangdya	1. Smriti	Madhusudana Vidyaratna.	Navadwipa, Madhusudana Smritiratna.	Ditto	9	2	...	...	. .	...	...	...	The pandit is a good scholar and is teaching satisfactorily.
507	Ditto .. .	Naihati	1. Smriti ... .. 2. Sahitya.	Golaka Chandra Vidyaratna.	Bhatpara, Madhusudana Smritiratna.	Ditto	7	7	...	...	...	...	...	...	
508	Ditto	Haulikárápárá ...	1. Smriti	Rama Krishna Tarkalankara.	Kurigram, Parvati Nath Tarkasidhanta.	Ditto	5	3	...	2	...	...	...	...	
509	Ditto	Lakpur	1. Vyakarana ... 2. Sahitya. 3. Smriti.	Asutosh Smrititirtha.	Calcutta, Mahámahopádhyáya Tarini Siromani.	By Government on the result of the Title examination.	42	...	42	...	...	...	...	...	The pandit has a very good knowledge of Sanskrit and is always engaged in teaching his pupils.
510	Ditto	Páglasyámnagore	1. Sahitya .. ... 2. Vyakarana.	Púrasotam Kavyatirtha.	Purvasthali, Krishna Nath Nyayapanchanana.	Ditto	3	3	...	...	...	...	...	...	The pandit is employed as head pandit of a private high English school.
511	Ditto	Piljang	1. Vyakarna ... 2. Smriti.	Kalikanta Siromani.	Calcutta, Mahámahopádhyáya Tarini Charana Siromani.	Teacher	10	1	...	9	...	...	...	...	

512	Ditto	Piljang	1. Vyakarana ... 2. Sahitya. 3. Smriti.	Rámcharana Smritibhusan Vidyavinod.	Purvasthali, Krishnanath Nyayapanchanan.	Ditto	4	2	2	...	...	...	..	...
513	Ditto ...	Karakhali ...	1. Vyakarana ... 2. Abhidhan. 3. Smriti.	Sital Chandra Smritisiromani	Purvasthali, Krishna Nath Nyayapanchanana.	By Government on the result of the Title examination.	10	...	...	10	...	...	...	...
514	Jessore ...	Satrujitpur ...	1. Vyakarana ...	Pitamvar Tarkabhusana.	Satrujitpur, Rághavarámа Tarkavágisa.	Teacher	18	6	...	10	...	...	...	...
515	Ditto ...	Ditto	1. Vyakarana 2. Smriti.	Upendra Chandra Nyayaratna.	Satasis'ivapur, Krishna Nath Nyayapanchanana.	Ditto	8	3	5	...	...	...	3	...
516	Ditto	Alukdiya ...	1. Smriti . ..	Ramacharana Tarkaratna.	Navadwipa, Braja Nath Vidyaratna.	Ditto	7	2	5	...	...	...	2	...
517	Ditto	Gohata	1. Vyakarana . .	Visweswara Tarkalankara.	Navadwipa, Lakshmikanta Nyayabhushana.	Ditto	2	2	. .	...	..	...	2	...
518	Ditto	Talkhari ...	1. Smriti ... .. 2. Sahitya. 3. Vyakarana.	Kailasa Chandra Smritiratna.	Villapushkarini, Devipra s a n n a Smritibhushana.	Ditto ..	6	2	4	...	...	..	2	...
519	Ditto ..	Ditto ..	1. Nyaya ... ... 2 Sahitya. 3. Vyakarana.	Byomakesa Tarkasiddhanta.	Villapushkarini, Prasanna Kumar Nyayaratna.	Ditto	7	4	3	...	...	. .	4	...
520	Ditto ...	Radhadanga ..	1. Smriti . .. 2. Vyakarana.	Trailákya Nath Nyayaratna.	S a m u d r a g a r, Annada Prasad Tarkaratna.	Ditto	7	...	...	7	...	...	...	...
521	Ditto ..	Gangarampur ...	1. Smriti ... 2. Vyakarana. 3 Sahitya.	Mahendra Nath Siroratna.	Purvasthali, Krishna Nath Nyayapanchanana	Ditto	10	9	1	...	...	...	...	.
522	Ditto ...	Ditto ...	1. Smriti ... .. 2. Sahitya. 3. Vyakarana.	Saras Nath Smriti-tirtha.	Calcutta, Mahamahopadhyaya Chandra Kanta Tarkalankara.	By Government on the result of the Title examination.	9	8	1	...	...	...	...	...
523	Ditto ...	Narail	1. Jyotisha ... .. 2. Vyakarana	Sasadhar Tarkaratna.	Narail, Parvati Nath T a r k a-siddhanta.	Teacher	3	2	1	...	...	...	...	...
524	Ditto ...	Ditto ...	1. Smriti	Sasibhushana Smritiratna.	Kurigram, Parvati Nath T a r k a-siddhanta.	Ditto	20	20	...	...	2	1	...	...
525	Ditto .	Ujirpur	1. Vyakarana ...	Chandra Kanta Chudamani.	Nimat, Syama Charan Nyayaratna.	Ditto ..	11	3	8	..	...	...	...	...
526	Ditto ...	Ditto ...	1. Nyaya	Kailasa Chandra Nyayaratna.	Navadwipa, Mahamahopadhyaya Bhuvan Mohan Vidyaratna.	Ditto ...	6	6	...	...	...	...	...	...
527	Ditto ...	Ditto ...	1. Do.	Syama Charan Vidyavachaspati.	Burdwan, Srikanta Tarkapanchanan.	Ditto ...	6	6	...	...	...	...	...	...

APPENDIX A—*continued.*

Serial number.	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandit.			Pupils				Examinations in 1888 to 1890.				
	District.	Town or Village.	Subject taught.	Name and title, if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
528	Jessore ...	Govra ...	1. Smriti ... .. 2. Vyakarana.	Surya Kanta Tarkasiddhanta.	Purvasthali, Krishna Nath Nyayapanchanan.	Teacher ..	5	4	1	.	..	..	..	...	
529	Ditto ...	Kalara	1. Smriti ... . 2. Vyakarana.	Kali Charana Vidyavagisa.	Navadwipa, Rama nath Tarka-siddhanta.	Ditto ..	4	3	1	...	...	...	...	...	
530	Ditto .	Do. ...	1. Vyakarana .	Ambika Charana Vidyaratna.	Kusigram, Parvatinath Tarka-siddhanta.	Ditto ..	4	2	2	..	..	...	...	...	
531	Ditto .	Majpara ..	1 Nyaya	Krishna Mohan Siromani.	Navadwipa, Mádava Tarka-siddhanta.	Ditto ...	4	2	2	..	...	...	...		
532	Ditto ..	Bhugilhat ...	1. Smriti .. .. 2. Sahitya. 3. Vyakarana.	Sasadhara Smriti-tirtha and Dharmatirtha.	Kurigram, Parvati Nath Tarka-siddhanta.	By Government on the result of the Title examination.	10	6	4	...	...	...	...	...	
533	Ditto .	Ditto .	1. Vyakarana . 2. Abhidhana.	Janaki Nath Siromani.	Navadwipa, Rama Nath Tarka-siddhanta.	Teacher	5	3	2	..	...	...	.	..	
534	Ditto ..	Ditto ..	1. Smriti	Purandar Nyaya-ratna.	Kurigram. Parvati Nath Tarkasiddhanta.	Ditto	2	2	..	...	...	...	...	...	
535	Ditto ..	Nahata . .	1. Nyaya	Krishna Nath Nyayabhushana.	Konnagore. Mahamahopadhyaya Dinavandhu Nyayaratna.	By Government on the result of the Title Examination.	3	3	..	...	...	...	...	...	
536	Ditto ..	Do.	1. Vyakarana ..	Tarini Charan Siromani.	Navadwipa, Braja Nath Vidyaratna.	Teacher	4	2	2	...	...	...	...	...	
537	Ditto ...	Do.	1. Ditto	Mohana Chandra Vachaspati.	Satrujitpur, Pitanvar Turkabhushana.	Ditto	2	2	...	.		...	..	...	

538	Ditto	Kurigram ...	1. Smriti	Parvati Nath Turkasidhanta.	Navadwipa, Rama Chandra Vidyavachaspati.	Ditto	4	2	2	...	...	...	...	...	
539	Ditto	Vishnapur ...	1. Ditto	Jagadisa Smriti kanta.	Nauhata, Tarini Charana Siromoni.	By Government on the result of the Title Examination.	7	7	..	...	...	...	...	...	
540	Ditto	Bhakati	1. Ditto ... ... 2. Vyakarana.	Kailash Chandra Vidyaratna.	Kurigram, Parvati Nath Turkasiddhanta.	Teacher	5	5	...	...	...	...	...	...	
541	Ditto	Ditto	1. Purana ... ... 2. Vyakarana.	Siva Chandra Siromani.	Basbariya, Digamvar Chudamoni.	Ditto	4	4	...	...	...	...	...	...	
542	Ditto	Joynagore ...	1. Sahitya ... ... 2. Vyakarana.	Gopal Chandra Nyayalankara.	Calcutta, Bhava Sankar Vidyaratna.	Ditto	6	1	5	...	...	...	...	...	
543	Ditto	Mullikpur ...	1. Nyaya	Umesa Chandra Nyayaratna.	Navadwipa, Mahamahopdhyaya Bhuvan Mohan Vidyaratna.	Ditto	3	1	2	...	...	...	...	...	
544	Tippera ...	Gokarana .	1. Smriti .. 2. Vyakarana. 3. Vadartha.	Prakasa Chandra Vidyalankara.	Sarail Suilpur, Chandra Kumar Tarkaratna.	By Government on the result of the Title Examination.	7	7	..	...	...	...	...	...	
545	Ditto	Dirghanadi .	1. Vyakarana ..	Rajani Kanta Vidyabhushana, and Nava Chandra Vidyavagisa.	Vikrampur, Pitamvar Vidyabhushana: Dirghanadi, Chandra Mádhava Siromoni.	Teachers	25	15	10	...	...	...	8	3	Both pandit Rajani Kanta Vidyabhushana and Nava Chandra Vidyavagisa teach in one *tol*, and their teacher, Chandra Mohana Siromoni, also teaches occasionally in the tol.
546	Ditto	Ditto ...	1. Ditto	Jagat Vandhu Tarkasiddhanta.	Dirghanadi, Chandra Madhava Siromoni.	Teacher	6	2	4	...	.	...	...	...	
547	Ditto	Chanderchara ...	1. Nyaya .. . 2. Smriti.	Sarat Chandra Tarkalankara.	Bajrayogini, Prasanna Kumara Tarkaratna.	Ditto	12	5	7	..	...	...	1	1	The pandit occasionally teaches Vyakarana.
548	Ditto	Gokarna	1. Ditto .. 2. Vyakarana. 3. Purana.	Prakasa Chandra Nyayaratna.	Suilpur, Chandra Kumar Tarkaratna.	Teacher, and by Government on the result of the Title examination.	5	5	...	...	...	...	1	...	
549	Ditto ..	Sahavazpur ...	1. Sahitya .. 2. Vyakarana.	Kali Nath Tarkaratna.	Gongong, Ganga Charana Vidyaratna.	Saraswata Somaja	3	3	...	.	...	...	3	1	
550	Ditto	Machuyakhali ...	1. Vyakarana .	Chandra Kanta Tarkaratna.	Dirghanady, Chandra Madhab Siromani.	Teacher	15	12	3	...	...	...	...	...	
551	Ditto	Budiswara ...	1. Sahitrya ... ... 2. Smriti. 3. Vyakarana. 4. Nyaya.	Krishna Kisor Vidyasagar.	Navadwipa, Hara Mohan Chudamoni.	Ditto	15	10	5	...	...	...	...	...	He has a general knowledge in several subjects, and has a good reputation as being the first pandit in Tippera.

APPENDIX A—*continued.*

Serial number.	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandit.			Pupils.				Examinations in 1888 to 1890				
	District.	Town or Village.	Subjects taught.	Name and title, if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
552	Dinajpur ...	Rajarampur (*See* No. 760).	1. Vyakarana. 2. Sahitya. 3. Purana.	Mahesa Chandra Tarkachudamani.	Navadwipa, Madhava Chandra Tarkasiddhanta.	Teacher ..	9	5	4	.	3	2		..	The pandit teaches regularly. He is a very good scholar, and a pupil of his was the first to pass the Title examination in Purana. He also occasionally teaches Smriti and Nyaya.
553	Rangpur .	Nawavganja ...	1. Vyakarana ...	Yageswara Vidyalankara.	Vikrampur, Mahamahopadhyaya Tarini Charan Siromani.	Ditto	4	2	2	..	...	..	...	..	
554	Ditto .	Rangpur Town ...	1. Sahitya ... . 2. Vyakarana. 3. Vedanta. 4. Sankhya. 5. Smriti.	Yadaveswara Tarkaratna.	Benares, Visuddhánanda Swámi.	Ditto	30	15	11	4	1	1	...	..	The pandit is a learned man and is highly esteemed both by the district officials and the native community.
555	Ditto ..	Vadaivari ..	1. Smriti .. ... 2. Sahitya. 3. Vyakarana.	Harisa Chandra Tarkavagisa.	Navadwipa, Brajá Nath Vidyaratna	Ditto	10	..	..	10	2	...	..	...	
556	Ditto .	Kakanya ..	1. Smriti ... . . 2. Sahitya. 3. Vyakarana.	Sriswara Vidyalankara.	Ditto . .	Ditto	5	5	...	...	...	...	...	.	
557	Ditto ..	Tushuandara ...	1. Vedanta .. .	Harisa Chandra Vedantavagisa	Benares, Gour Swami.	Ditto	2	2		...	...	...	...		
558	Ditto ..	Olipur (Jonaidanga).	1. Smriti .. ... 2. Kavya. 3. Vyakarana.	Radha Govinda Smritichudamani.	Rungpur, Dinabandhu Nyayapanchanan.	By Government on the result of the Title examination.	15	15	.	...	...	...	...	...	
559	Ditto ...	Itakumari ...	1. Nyaya .. ... 2. Sahitya.	Rajendra Narayan Sástraratna.	Benaras, Sanskrit College.	Teacher	4	4	.	...	1	...	...	...	Besides the above pandits, there are a few other good pandits in Rungpur, such as Kamalendra Smritiratna, &c.
560	Rajshahi ..	Nator	1. Smriti .. ... 2. Sahitya. 3. Vyakarana.	Srinath Vidyaratna.	Benaras, Haré Krishna Vyasa.	Ditto	5	...	5	...	...	...	...	...	
561	Ditto ...	Ketgram	1. Smriti ... ... 2. Vyakarana. 3. Abhidhana.	Durga Kantha Vidyaratna	Belghariya, Siv Chandra Siddhanta.	Ditto	4	2	2	...	...	...	1	...	The pandit takes delight in teaching the pupils who come to read with him.

562	Ditto ...	Dhariya	1. Sahitya ... .. 2. Vyakarana.	Madhusudan Siromani.	Ataikula, Radha Nath Vidyavachaspati.	Ditto	14	7	7	...	...	...	1	...	
563	Ditto ...	Barachhatrisa ..	1. Smriti ... . 2. Vyakarana.	Yadava Nath Panchanana.	Murshidabad, Umakanta Tarkasiromani.	Ditto	4	4	.	...	...	...	...	...	Sometimes he gets more pupils.
564	Ditto ...	Amhati . .	1. Smriti ... 2. Vyakarana.	Chandra Kanta Vidyabhushana.	Halsa, Kali Sankara Siddhanta.	Ditto	5	5	...	...	...	...	..	...	
565	Ditto ...	Putiya	1. Smriti ... 2 Jyotisha. 3. Sahitya, 4. Vyakarana.	Girisa Chandra Vidyanidhi.	Azimgunge, Hari Prasad.	Ditto	3	2	1		.	...	2	...	The *tol* is now in a bad condition, as Maharani Sarat Sundari stopped her contribution, Rs. 25 per month.
566	Ditto ..	Baulia .	1. Ayurveda . . 2. Sahitya. 3. Vyakarana.	Ananda Chandra Sen Gupta Kavindra.	Vikrampur, Kalprasanna Kavibhushana.	Ditto	5	4	1		...	.	...	...	This *tol* was first established at Jainsaara in Vikrampur, but as the pandit (the Kaviraj) puts up at Baulia, he teaches his pupils here. Sixteen of his pupils have already become professional *Kavirajas*.
567	Ditto ..	Do.	1 Smriti .. 2. Sahitya. 3. Vyakarana.	Srikantha Smritiratna.	Benares Visuddhánanda Swámi.	By Government on the result of the Title Examination.	16	16	...	..	1	...	7	1	Maharaja Jagendra Nath, Roy Bahadoor, of Natore, made a donation of Rs. 50 in 1890, when the number of pupils was 24. The pandit is a good astrologer (Jyotishi), and occasionally teaches Jyotisha and Smriti.
568	Ditto ..	Kumarpara .	1. Sahitya ... 2. Vyakarana. 3. Alankara.	Mahesa Chandra Kaviratna.	Baulia, Ramtanu Kaviratna.	Dharma Sabha .	8	1	2	5	...	.	5	...	
569	Ditto	Rampur	1. Nyaya . .. 2. Smriti. 3. Sahitya.	Ramtanu Tarkaratna.	Navadwipa, Brajá Nath Vidyaratna.	Teacher	4	3	1	...	...	...	1	...	He can get many pupils if the students are supplied with free board and lodging.
570	Ditto ...	Visiya	1. Smriti .. 2. Vyakarana.	Nava Kumar Tarkaratna.	Kumarkhali, Chandra Kumar Tarkavagisa.	Ditto	5	5	...	. .	...	...	1	...	
571	Murshidabad ...	Kasimbazar ...	1. Nyaya ... .. 2. Smriti. 3. Sahitya. 4. Vyakarana	Ramápati Tarkabhushana.	Sadakbagha, Umakanta Tarkabhushana.	Ditto	13	13	...	...	...	...	...	...	The students come to this *tol* from different districts of Bengal, such as Chittagong, Pubna, &c The pandit takes great interest in his pupils.
572	Ditto	Saidabad	1. Smriti ... ... 2. Sahitya. 3. Vyakarana.	Sasibhushana Smritibhushana.	Purvasthali, Krishnanath Nyáyapanchanan.	By Government on the result of the Title examination.	7	1	...	6	...	..	..	...	
573	Ditto ...	Ditto	1. Smriti . .. 2. Vyakarana.	Ram Lal Siromani	Saidabad, Ramnidhi Vidyavagisa.	Teacher	4	...	...	4	...		...	...	All the students are local residents.
574	Ditto ..	Ditto	1. Smriti .. ... 2. Vyakarana.	Jagat Tarana Tarkalankara.	Kasimbazar, Ramapati Tarkabhushana.	Ditto	2	...	...	2	...	...	...	...	Ditto ditto.
575	Ditto ...	Khagra	1. Smriti ... . 2. Sahitya. 3. Vyakarana.	Bhava Sankar Tarkaratna.	Navadwipa, Braja Nath Vidyaratna.	Ditto	5	2	...	3	...	...	...	...	
576	Ditto	Ditto	1. Purana .. . 2. Vyakarana.	Kritananda Siromani.	Chaupara, Kamalakanta Kavibhushana.	Ditto	3	2	...	1	...	...	...	...	

APPENDIX A—*continued.*

Serial number.	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandit.			Pupils.				Examinations in 1888 to 1890.				
	District.	Town or Village.	Subjects taught.	Name and title, if any.	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed	Remarks.
577	Murshidabad ..	Khagra . . .	1. Smriti .. 2. Sahitya. 3. Vyakarana.	Ramlal Vidyavachaspati	Mirpur, Ram Krishna Vidyavagisa.	Teacher	22	2	...	20	4	3	..	..	
578	Ditto ...	Do.	1. Smriti . . .. 2. Vyakarana.	Anandamaya Tarkabhushana.	———, Ramratana Tarkavagisa.	Ditto .. .	6	2	...	4	..	...	...	..	
579	Ditto ...	Patvanda	1. Smriti ... ... 2. Vyakarana.	Rajanikanta Tarkalankara.	Purvasthali, Krishna Nath Nyayapanchanan	Calcutta, Sanátan Dharmarakhini Sabha.	4	2	...	2	...	...	...	.	
580	Ditto ...	Baguchra (Amtali).	1. Smriti ... 2. Vyakarana.	Janaki Nath Smrititurtha.	Calcutta, Sanskrit College.	By Government on the result of the Title examination.	8		...	8	...	...	...	...	
581	Ditto ...	Baranagore (Azimgunge).	1. Sahitya ... ... 2. Vyakarana.	Krishna Nath Nyayaratna.	Sadhakbag, Umakanta Tarkasiromani.	Teacher	5	2	...	3	...	...	. .	...	
582	Ditto ...	Shibramvati	1. Smriti ... .. 2. Sahitya. 3. Alankara. 4. Vyakarana.	Ramtarana Siromani.	Navadwipa, Braja Nath Vidyaratna.	Ditto	33	.	2	31	...	...	...	...	The pandit is head pandit of the Kandi High English School.
583	Ditto ...	Dhakhin Raro (Kandi).	1. Smriti .. .. 2. Purana. 3. Vyakarana.	Gour Mohan Tarkalankara.	Kandi, Ramtarana Siromani.	Ditto .. .	8	1	...	7	...	.	...	...	
584	Nudia ...	Krishnagar	1. Smriti	Akshaya Chandra Smritiratna.	Navadwipa, Braja Nath Vidyaratna	Ditto	2	2	...	...	...	...	...	...	
585	Do.	Vahirgachi ...	1. Do.	Lakshmi Kanta Tarkalankara.	Navadwipa, Lakshmi Kanta Nyayabhushana.	Ditto	2	1	1	...	...	...	...	...	
586	Do.	Ditto	1. Do.	Madhusudana Tarkapanchánana.	Villapushkarini, Tituram Tarkavagisa.	Ditto	1		1	...	..	...	...	...	The pandit is a good scholar. He used to teach many pupils, but now being in ill-health has nearly given up teaching.

587	Do.	Navadwipa ...	1. Nyaya	Mahamahopadhyaya Bhuvan Mohana Vidyaratna.	Navadwipa, Srirama Siromani.	Vidyaratna by teacher and Mahamahopadhyaya by Government.	15	7	8	...	2	2	4	4	The pandit is recognised as the head of the *Naiyayikas* of Navadwip or Bengal, twelve students are lodged by the pandit and seven receive Rs. 2 each per month from the pandit for boarding. It may be noted here that all Navadwipa pupils coming here from a distance over five miles get some monthly allowance from Government.
588	Do.	Ditto .	1. Do. ...	Rajkrishna Tarkapanchanan.	Navadwipa, Mahendra Chandra Tarkasiddhanta.	Teacher ..	9	5	4	..	.	.	...	..	All the pupils are lodged by the pandit. Five only receive Rs. 1-8 each per month from the pandit for boarding.
589	Do.	Ditto	1. Smriti .	Lalmohana Vidyavagisa.	Navadwipa, Braja Nath Vidyaratna.	Ditto ...	14	8	1	5	1	1	18	13	All the pupils are lodged by the pandit. Eight only receive Rs. 1-8 each per month from the pandit for boarding.
590	Do.	Ditto	1. Kavya 2. Vyakarana.	Sitikan'tha Kavyatirtha.	Navadwipa, Ajit Nath Nyayaratna.	By Government on the result of the Title examination.	18	5	2	11	2	2	18	...	All the pupils are lodged by the pandit, of whom five only receive Rs. 2 each per month from the pandit for boarding.
591	Do.	Ditto .	1. Smriti	Lakshmi Kanta Nyayabhushana.	Navadwipa, Brajanath Vidyaratna.	Teacher	4	2		2		...	3	2	Two pupils are lodged by the pandit, and they get Rs. 1-8 each per month for boarding.
592	Do. . .	Ditto	1. Nyaya .. .	Durgaprasad Tarkalankara.	Navadwipa Gilaknath Nyayaratna.	Ditto	30* / 20+ ..		20 / 30 .			...	8	...	The pandit has been brought from Vikrampur. The *pukka tol* was built by Babu Babulal Agarwala, a merchant of Calcutta, who also made a provision in his will for the maintenance of thirty pupils. The manager of his estate grants ½ a seer of rice, 2 chittacks of *dál* and 2 pice besides for other articles to each of the 30 pupils daily. The pandit also receives Rs. 15 per month and a daily *sidha*, consisting of ½ a seer of rice and 2 chittacks of *dál*. The *kaccha tol* of the late pandit Harinath Tarkasiddhanta is now under pandit Durga Prasad Tarkalankara of the *pukka tol*. Rai Bhagavandas Bagola Bahadoor, a well-known merchant of Calcutta and Rangoon, maintains 20 pupils at this *tol* by supplying them with rice, *dál* and pice at the same rate as the pupils of *pukka tol* get. Almost all the pupils of these two *tols* come from places outside Bengal, *e.g.*, from Behar, North-West Provinces, Punjab &c.
593 ~~59~~	Do.	Ditto	1. Purana . 2. Vyakarana.	Sasibhushana Bhagavatratna.	Santipur, Srirama Goswami.	Ditto ...	9		...	9	...	...	4	4	
594 ~~59~~	Do.	Ditto	1. Smriti ...	Prasanna Chandra Vidyaratna.	Navadwipa, Madhusudana Smritiratna.	Ditto	14	5	1	8	...	...	1	1	Thirteen pupils are lodged by the pandit, of whom five only get Rs. 2 each per month for boarding. The pandit is a promising young man, and does his work with great energy.
595	Do.	Ditto	1. Do. ... . 2. Vyakarana. 3. Sahitya.	Taraprasanna Chudamani.	Navadwipa, Braja Nath Vidyaratna.	Ditto	17		...	17	1	...	1	1	There are seven students of Smriti and ten of Sahitya and Vyakarana.

In the *pukka tol*. | In the *kaccha tol*.

Serial number.	1		2	3	4	5	6	7	8	9	10	11	12	13	14
	Locality.			Pandit.			Pupils.				Examinations in 1888 to 1890.				
	District.	Town or Village.	Subjects taught.	Name and title, if any	Where and by whom taught	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
596	Nadia ..	Navadwipa ...	1. Purana	Pyari Lal Bhagvatratna.	Santipur, Srirama Goswami.	Teacher	6	...	...	6		.	..	.	Occasionally teaches Vedanta.
597	Ditto .	Ditto	1. Vyakarana .. 2. Sahitya.	Dwarka Nath Siroratna.	Kandi, Ramtaran Siroratna.	Ditto . ..	5	...		5	.	.	1	1	The pandit is also head pandit of the Navadwipa Hindu School.
598	Ditto	Ditto ..	1. Nyaya	Yadu Nath Sarvabhauma.	Navadwipa, Prasanna Chandra Tarkaratna.	Ditto ..	6	6	..	.					All the pupils are lodged by the pandit, of whom three only receive Rs. 2 each per month from the pandit for boarding.
599	Ditto (*See* No 761.)	Chakda ...	1. Smriti ...	Mahima Charana Tarkapanchanana.	Chakda, Mrityunjaya Vidyaratna.	Ditto ..	8	8			.		.	..	
600	Burdwan .	Paratala ..	1. Do.	Srinath Nyayabhushana.	Majnapara, Nava Kumar Vidyabhushana.	Ditto	2		2	.	...			..	
601	Ditto	Purvasthali	1. Do. ..	Krishna Nath Nyayapanchanana.	Purvasthali, Durgadas Nyayaratna.	Ditto	17	13	3	1	5	4	1	1	All the students belong to the Burdwan district. The pandit is a good scholar.
602	Ditto .	Ditto ..	1. Do. ... 2. Sahitya.	Yadu Nath Vidyaratna.	Purvasthali, Krishna Nath Nyayapanchanan.	Ditto	11	9	2		6	4	4	3	
603	Ditto	Ditto ..	1. Smriti . 2. Sahitya. 3. Vyakarana.	Baradakanta Smritibhushana.	Purvasthali, Durgadas Nyayaratna.	Ditto .	8	...	..	8	.	.		.	
604	Ditto	Samudragar	1. Smriti . .. 2. Sahitya. 3. Vyakarana.	Devendra Nath Smritiratna.	Purvasthali, Krishna Nath Nyayapanchanan.	Ditto	16	2	6	8	8	...	11	8	A very promising young pandit. He does his work satisfactorily, and his father, pandit Annada Prosad Tarkaratna, teaches his pupils occasionally.
605	Ditto ...	Ditto ...	1. Smriti ...	Krishna Nath Tarkaratna.	Navadwipa, Madhusudan Smritiratna.	Ditto ..	1	...	...	1	...	...	.	...	
606	Ditto ...	Villapushkarin ...	1. Do.	Deviprasanna Smritibhushana.	Durgaprasanna Vidyaratna.	Calcutta, Sanatan Dharmarakshini Sabha.	19	9	..	10	3	2	7	5	

607	Ditto ..	Ditto ...	1. Nyaya	Yadu Nath Sarvabhauma.	Billapushkarini, Prasanna Chandra Nyayaratna.	Teacher .. .	3	2		1	...	...	...	...		
608	Ditto ..	Ditto ...	1. Vyakarana ..	Giriyákánta Padaratna	———, Durgaprasanna Vidyaratna.	Ditto	2	...		2	...			...		
609	Ditto ...	Kaigrama ...	1. Nyaya	Sitaram Tarkatirtha.	Navadwipa, Mahamahopadhyaya Bhuvan Mohan Vidyaratna.	By Government on the result of the Title examination.	3	3	.	. .	..	..	...	...		
610	Ditto ...	Mehertala ...	1. Smriti	Sarada Charan Smrititirtha.	Purvasthali Krishna Nath Nyayapanchanana.	Ditto	2	2				...	. ...	...		
611	Ditto ...	Kasthasali ..	1. Do.	Isana Chandra Tarkapanchanan.	Hrishifaleya, Hari Narayan Tarkavagisa.	Teacher	3	3		.	..	.	..			
612	Ditto ..	Hrishifaleya ...	1 Do.	Bhargava Tarkavagisa.	Purvasthali, Durgadas Nyayaratna.	Ditto .. .	1	1	.			.	...			
613	Ditto ..	Agradwipa ..	1. Do.	Nilkantha Smrititirtha	Purvasthali, Krishna Nath Nyayapanchanan.	By Government on the result of the Title examination.	3	3	...	...		...		.		
614	Ditto ..	Burdwan Town	1. Sahitya ... ... 2. Vyakarana.	Sarada Prosad Vidyaratna.	Maharaja's Tol, Aghor Nath Tattwanidhi.	Teacher . ..	12	8	.	4		..	..			
615	Ditto .	Vidyapur ...	1. Ditto .	Rameswara Siromani.	Navadwipa, Brajo Nath Vidyaratna.	Ditto ..	8	2	3	3	.	.		.	The pandit occasionally teaches Sahitya and Smriti.	
616	Ditto ..	Ditto	1. Ditto	Srikantha Tarkabhushana.	Panchghura, Panchanun Tarkasiddhanta.	Ditto	4	4	.	.	...	.		.		
617	Ditto ..	Ditto	1. Sahitya . ... 2. Vyakarana.	Sarada Charan Vidyaratna.	Dhatrigrama, Chandra Kanta Chudamani.	Ditto	5	3	1	1	..	..	...	.		
618	Ditto ...	Ryan	1 Smriti .. 2. Vyakarana.	Madhava Chandra Tarkasiddhanta.	Ryan, by his father.	Ditto	6	5	.	1		..	..	..		
619	Ditto ...	Sunkarpur ...	1. Smriti	Rakhaldas Nyayaratna.	Navadwipa, Braja Nath Vidyaratna	Ditto .	2	2	.	.	.		.	..		
620	Ditto ..	Tehata . ..	1. Smriti . 2. Vyakarana.	Tarini Charan Siromani.	Ditto .	Ditto	4	4	...			...				
621	Ditto ..	Ramnagar ..	1. Smriti . 2. Sahitya. 3. Vyakarana.	Dwaraka Nath Siromani.	Ditto	Ditto ..	8	8		..	.		...	.		
622	Hooghly ...	Vaidyavati ..	1. Smriti ...	Taragati Tarkalankara.	Ditto	Ditto	8	6		2	...*	.			* Some of the pandit's pupils appeared at the Title Examination before 1888 and were successful.	
623	Do. ...	Ditto	1. Smriti ... ... 2. Vyakarana.	Amvika Charan Tarkaratna.	Konnagar, Uma Kanta Vidyabhushana.	Ditto	4	3		1	..	...	.	..		

APPENDIX A—*continued.*

Serial number	1		2	3	4	5	6	7	8	9	10	11	12	14	14
	Locality.			Pandit.			Pupils.				Examinations in 1888 to 1890.				
	District.	Town or Village	Subjects taught.	Name and title, if any	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
624	Hooghly ...	Tarakeswar	1 Sahitya ... 2 Vyakarana.	Tarini Charana Tarkabhushana	Calcutta, Sarvananda Nyayavagisa.	Teacher ...	2	..	2	...	1	1		...	The *tol* is designated as Mohanta Maharaj *Tol*.
625	Do.	Ditto	1. Smriti ...	Nivarana Smrititirtha.	Navadwipa, Lal Mohana Vidyavagisa.	By Government on the result of the Title examination.	16	.	16	..	1	..		...	The tol is also designated as Mohanta Maharaj *Tol*. Students come to this *tol* from Barisal, Pabna, Midnapore, and Birbhuma districts.
626	Do.	Singur ...	1. Do. .	Sasi Bhushana Smritiratna.	Singur, Thakurdas Nyayaratna.	Ditto ..	8	8	..	.	.	...	...	...	The pandit's father, Thakurdas Nyayaratna, is a good scholar, and he also teaches occasionally at the *tol*.
627	Do.	Konnagore ...	1. Nyaya ...	Mahamahopadhayaya Dinabandhu Nyayaratna.	Navadwipa, Madhava Chandra Tarkasiddhanta.	Teacher, Mahamahopadhayaya by Government	6	6	...	..	2	1	.	...	
628	Do.	Krishnagar ...	1. Do.	Dharmadas Sromani.	Mulajor, Rama Nath Tarkapanchanana.	Teacher .	3	3	...	...	...	...	...	...	
629	Do.	Ditto	1. Smriti .. ... 2. Purana.	Rama Das Vidyaratna.	Ilipur, Prankrishna Nyayaratna	Ditto	6	6	...	.	...	.	...	...	
630	Do. ...	Ditto	1. Smriti	Bhabataraua Vidyabhagisa.	Krishnagor, Rama Kumar Nyayaratna.	Ditto	2	2	...	...	...	...	...	...	
631	Do.	Uttarpara ...	1. Do.	Haridas Vidyaratna.	Guptipara, Ramadhana Vidyalankara.	Ditto	7	7	...	...	3	...	2	...	
632	Do.	Ditto	1. Do.	Jagindra Nath Smritibhushana.	Uttarpara, Haridas Vidyaratna.	By Government on the result of the Title examination.	2	2	...	...	..	...	...	...	
633	Do.	Gopalnagara ...	1. Purana ... ... 2. Vyakarana.	Natavara Tarkavagisa.	Krishnagar, Gopal Chandra Chudamani.	Teacher	2	2	...	...	...	...	...	...	
634	Do.	Ditto	1. Vyakarana ...	Viswamvara Nyayaratna.	Haraditya, Srinath Nyayabhushana.	Ditto	2	1	...	1	. .	...	...	...	

635	Do.	Haraditya ..	1. Ditto	Asutosh Tarkabhushana.	Krishnagar, Rama Chandra Tarkalankara.	Teacher ..	2	2	...	...	...	...	...	...			
636	Do.	Gourhati	1. Nyaya ... .. 2. Vyakarana.	Srirama Nyayabhushana.	Krishnagar, Kalidas Tarkasiddhanta.	Ditto ..	2	1	1	...	...	..	...	...			
637	Do.	Ditto	1. Purana ... ... 2. Vyakarana.	Sridhara Tarkabhushana.	Gourhati, Adwaita Vidyalankara.	Ditto ..	2	2	..		...	...	..	.			
638	Do. .	Ditto ...	1. Vyakarana 2. Smriti.	Rama Vishnu Nyayabhushana.	Krishnagar, Rama Chandra Tarkalankara	Ditto ..	4	4	...	...	...		...	..			
639	Do.	Tantasal ...	1 Vyakarana 2. Smriti.	Hara Chandra Nyayaratna.	Paspur Tarachand Tarkasiddhanta.	Ditto	2	..		2	...	..	.	...			
640	Do.	Tangoul .	1 Smriti .. 2. Vyakarana.	Sitarama Vidyabhushana.	Krishnagar Rama Chandra Tarkalankara	Ditto	2	1		1	..	..		..			
641	Do.	Kapsit .	1. Vyakarana ..	Viswamvara Chudamani.	Antpur, Svama Pada Nyayabhushana.	Ditto ..	2	1	...	1		.	..	..			
642	Do.	Trivani	1. Nyaya ...	Ambika Charana Vidyaratna.	Triveni, Ramadas Tarkavichaspati	Ditto .	6	4	..	2	...	...			The pandit is the lineal descendant of the renowned pandit Jagannath Tarkapanchanana, being the fifth in descent from him.		
643	Do.	Sivpur .	1. Vyakarana ...	Aghor Nath Vidyaratna	Bankourah, Maheswara Vidyalankara.	Ditto ..	3			3			..				
644	Do ...	Bansberiya .	1. Nyaya ...	Mahendra Nath Tarkapanchanana.	Bansberiya, Braja Kumara Vidyaratna.	Ditto ..	9	9	..	..	...	.	...	...			
645	Do. ...	Ditto ...	1. Nyaya .. . 2. Vyakarana.	Srinath Tarkalankara.	Bansberiya, Mahendra Nath Tarkapanchanana.	Ditto	4	4	.		. .			...			
646	Do. .	Khamarpara .	1. Nyaya .. 2. Sankhya.	Nrisingha Chandra Tarkasaraswati.	Bansberiya, Mahendra Nath Tarkapanchanana.	Ditto	4	2		2	...		...		In 1891 on of the pandit's pupils appeared a the Government Title examination and passed.		
647	Do. .	Bhadreswar	1 Vyakarana . 2. Nyaya.	Gopal Chandra Chudamani.	Bhadreswar, Premchand Siromani.	Ditto	3	3		.		.	...	...			
648	Do. ..	Sukhara	1 Nyaya ..	Kula Chandra Siromani.	Bhatpara, Mahamahopadhyaya Rakhaldas Nyayaratna.	Ditto ..	2	2	.		.	.	...	...			
649	Howrah ..	Makarda ..	1. Sahitya ... .. 2. Vyakarana.	Lakshmana Chandra Vidyaratna.	Bhatpara. Anantamaya Smritiratna.	Ditto ...	5	.	..	5	...	...		.			
650	Ditto .	Ditto .	1. Sahitya . 2. Vyakarana.	Haran Chandra Vidyaratna	Prastha, Umacharan Nyayapanchanana.	Ditto	2	...		2		..		...			

APPENDIX A—*continued.*

Serial number.	1 Locality. Division.	1 Locality. Town or village.	2 Subjects taught.	3 Pandit. Name and title, if any.	4 Pandit. Where and by whom taught.	5 Pandit. By whom the title awarded.	6 Pupils. Number on the date of inspection or enquiry.	7 Pupils. Number lodged and boarded at teacher's expense.	8 Pupils. Number lodged and boarded by local residents.	9 Pupils. Day-scholars.	10 Examinations in 1888 to 1890. Number of pupils sent up to the Title examination during the last three years.	11 Examinations in 1888 to 1890. Number passed.	12 Examinations in 1888 to 1890. Number of pupils sent up to any local examination.	13 Examinations in 1888 to 1890. Number passed.	14 Remarks.
678	Midnapur ...	Jogikhopa ...	1. Smriti ...	Dwarka Nath Nyayabhushana.	Mahamahopadhyaya Mahes Chandra Nyayaratna.	Teacher ...	3	3	—	—	—	—	—	—	
679	Ditto ...	Ditto ...	1. Smriti ...	Kalidas Tarkasiddhanta.	Bhatpara, Madhusudana Smritiratna.	Ditto ...	2	3	—	—	—	—	—	—	
680	Ditto ...	Ditto ...	1. Nyaya ...	Mahesa Chandra Nyayaratna.	Kathalpara, Kali Nath Tarkasiddhanta.	Ditto ...	3	2	—	—	—	—	—	—	
681	Ditto ...	Ditto ...	1. Nyaya ... 2. Vyakarana.	Biswanath Tarkabhushana.	Bhatpara, Chandranath Vidyaratna.	Ditto ...	3	3	—	—	—	—	—	—	
682	Ditto ...	Bagpur ...	1. Vyakarana ... 2. Smriti. 3. Sahitya.	Ramadas Smritiratna.	Singur, Thakuradas Nyayaratna.	Ditto ...	6	6	—	—	—	—	—	—	
683	Ditto ...	Purva Amrasi ...	1. Vyakarana ... 2. Sahitya. 3. Smriti.	Isan Chandra Smritibhushana.	Vaidyavati, Taragati Tarkalankara.	Ditto ...	18	8	8	—	—	—	—	—	
684	Ditto ...	Muargrama ...	1. Vyakarana ...	Bhagavati Charan Nyayabhushana.	Navadwipa, Hari Nath Tarkasiddhanta.	Ditto ...	5	5	—	—	—	—	—	—	
685	Ditto ...	Balasagrama ...	1. Vyakarana ... 2. Sahitya.	Baikuntha Nath Smritibhusana.	Bardwan, Ramadas Tarkapanchanana.	Ditto ...	2	2	—	—	—	—	—	—	
686	Ditto ...	Bhagalantagrama	1. Smriti ...	Muktarama Smritiratna.	Navadwipa, Brajanath Vidyaratna.	Ditto ...	5	5	—	—	—	—	—	—	
687	Ditto ...	Hirasagar ...	1. Vyakarana ... 2. Smriti.	Girisa Chandra Vidyaratna.	Gourhati, Rama Kumara Chudamani.	Ditto ...	18	5	5	—	—	—	—	—	
688	Ditto ...	Apalpara ...	1. Smriti ... 2. Nyaya.	Haradhan Tarkaratna.	Narahari, Gurupraseed Vidyaratna.	Ditto ...	7	4	3	—	—	—	—	—	

689	Ditto	...	Dasagrama	...	1. Vyakarana 2. Smriti.	...	Amritananda Nyayaratna.	Bhabpara, Baisnavdas Nyayaratna.	Ditto	...	2	2	...	...	...	...	...	...	...	
690	Ditto	...	Bhimjamutagrama.	...	1. Vyakarana	...	Srinath Smritibhanu.	Meghara, Dwarka Nath Nyayaratnabhusan.	Ditto	...	6	4	2	...	...	...	...	...	...	
691	Ditto	...	Bagnpargrama	...	1. Smriti	...	Braja Nath Vidyaratna.	Krishnagara, Ananda Chandra Tarkalankara.	Ditto	...	3	3	...	...	...	...	...	...	...	
692	Ditto	...	Kalkarda	...	1. Vyakarana	...	Nagendra Nath Tarkalankara.	Krishnagara, Ananda Nath Vidyaratna.	Ditto	...	5	3	...	2	...	...	...	...	...	
693	Ditto	...	Paknaitha	...	1. Smriti	...	Sridhar Chandra Tarkabhushan.	Singur, Thakurdas Nyayaratna.	Ditto	...	9	9	...	...	...	...	...	...	...	
694	Ditto	...	Kushgrara	...	1. Vyakarana ... 2. Smriti.	...	Parvati Charan Vidyaratna.	Kusi, Nabin Chandra Chudamani.	Ditto	...	5	2	3	...	...	...	...	...	...	
695	Ditto	...	Chattragaoj	...	1. Smrit	...	Rama Krishna Vidyabhushana.	Singur, Thakurdas Nyayaratna.	Ditto	...	8	6	...	...	...	...	...	...	...	
696	Ditto	...	Mundanala	...	1. Vyakarana ... 2. Sahitya. 3. Smriti.	...	Rama Chandra Tarkalankara.	Paknaitha, Sridhar Chandra Tarkabhushana.	Ditto	...	5	3	2	...	...	...	...	...	...	
697	Ditto	...	Gurbeta	...	1. Sahitya	...	Sriram Kaviratna	Bhadreswar, Prem Chand Siromani.	By Government on the result of the Title Examination.		12	4	6	...	...	...	...	...	...	The pundit is employed as head pundit of the Gurbeta School.
698	Ditto	...	Chakbrakma	...	1. Smriti ... 2. Sahitya.	...	Rain Chandra Tarkalankara.	Kanchkhal, Sriram Kaviratna.	Teacher	...	10	3	5	...	...	...	...	...	...	
699	Ditto	...	Khirpal ...	...	1. Smriti ... 2. Sahitya. 3. Vyakarana.	...	Rajaram Nyayabhushana.	Singur, Thakurdas Nyayabhushana.	Ditto	...	9	5	4	...	...	...	...	...	...	
700	Ditto	...	Bhema ...	...	1. Smriti ... 2. Nyaya. 3. Vyakarana	...	Sameswar Tarkabhushana.	Nawadwipa, Rhoman Mohan Vidyaratna.	Ditto	...	12	9	3	...	...	...	...	...	...	
701	Ditto	...	Asanpur ...	...	1. Sahitya. 2. Vyakarana	...	Tarkeshra Chandra Vidyabhushana.	Jara, Srinath Tarkapanchanan.	Ditto	...	5	3	2	...	...	...	...	...	...	
702	Ditto	...	Bhimpur...	...	1. Sahitya ... 2. Poorana. 3. Vyakarana.	...	Priya Nath Vidyaratna.	Garhati, Sridhar Tarkabhushana.	Ditto	...	3	1	1	...	...	...	...	...	...	
703	Ditto	...	Madhavpur	...	1. Sahitya 2. Vyakarana.	...	Ananda Charan Kavyatirtha.	Burdwan Maharaja's Sanskrit College, Ashes Nath Tattwanidhi.	By Government on the result of the title examination.		4	2	2	...	...	...	...	...	...	
704	Ditto	...	Ramjeepur	...	1. Vyakarana ...	...	Srinath Vidyasagara.	Jara, Dori Charan Tarkalankara.	Teacher	...	4	2	2	...	...	...	...	...	...	
705	Ditto	...		(Pali ...j.	1. Smriti ... 2. Vyakarana.	...	Ram Tarak Vidyaratna.	Hijpur, Prem Krishna Nyayabhushana.	Ditto	...	...	...	3	...	...	...	...	...	...	

APPENDIX A—*continued.*

1	2	3	4	5	6	7	8	9	10	11	12	13	14
Locality.		Pandit.			Pupils.				Examinations in 1888 to 1890.				
Serial number.	District.	Town or village.	Subjects taught.	Name and title, if any	Where and by whom taught.	By whom the title awarded.	Number on the date of inspection or enquiry.	Number lodged and boarded at teacher's expense.	Number lodged and boarded by local residents.	Day-scholars.	Number of pupils sent up to the Title Examination during the last three years.	Number passed.	Number of pupils sent up to any local examination.	Number passed.	Remarks.
733	24-Parganas	Hedo (Calcutta)	1. Veda	Satyavrata Samasrami.	Benares, Gaur Swami.	By the Raja of Vundir.	4	4	...	...	.	...	...	...	The pandit is a good Vedic scholar.
734	Ditto ..	Syampukur (Calcutta)	1. Nyaya ... 2. Sahitya. 3. Vyakarana.	Rajkumar Nyayaratna.	Navadwipa Mahamahopadhyaya Bhuvan Mohan Vidyaratna.	Teacher ...	8	2	...	6	...	...	...	...	
735	Ditto	Kantapukur (Calcutta).	1. Nyaya ...	Kalikumara Tarkatirtha.	Bhatpara. Mahamahopadhyaya Rakhaldas Nyayaratna.	By Government on the result of the Title Examination.	3	2	...	1	.	...	.. .	...	
736	Ditto ..	Syambazar ..	1 Kavya . 2. Vyakarana.	Dakshina Charana Smrititertha.	Calcutta, Madhusudana Smritiratna.	Ditto	1	1	...	..		...	...	...	
737	Ditto ...	Jorasanko .	1 Sahitya ... . 2. Smriti.	Durga Sundara Kritiratna	Navadwipa, Brajanath Vidyaratna.	Teacher ...	4	4		...	...	...	...	1	
738	Ditto ..	Rájvallavpárá (Calcutta)	1. Smriti ... ... 2 Vyakarana	Bhutnath Smritikantha.	Bilapushkarini, Durga Prasanna Vidyasalin.	By Government on the result of the Title Examination.	4	4	...	..	...	..	...	...	
739	Ditto ..	Bhawanipur (Calcutta).	1. Smriti . . 2. Sankhya. 3. Sahitya.	Jaya Chandra Siddhanta Bhusana.	Pilockvara, Babu Jiban Jha.	Teacher	11	11	.	...	10	6	...	...	
740	Ditto ...	Ditto	1. Smriti ... .. 2. Sahitya. 3. Vyakarana.	Barada Kanta Vidyaratna.	Calcutta, Sanskrit College.	Principal, Sanskrit College.	20	6	8	6	12	5	...	...	He is also a Professor of the City College, Calcutta.
741	Ditto ...	Kumartuli .	1. Purana . .	Visveswar Bhagavat Siromoni.	Calcutta, Gokulkrishna Goswami.	Teacher	4	1	...	3	...	...	...	...	
742	Ditto ...	Chorebagan (Calcutta).	1. Jyotisha . 2. Sahitya. 3. Vyakarana.	Prananda Kavibhushana Siddhantaratna.	Burdwan, Govindapur. Yasoda Nandana Vidyasagara.	Ditto	9	3	6	...	...	...	...	...	The pandit is head pandit of Howrah School.
743	Ditto ...	Bhatpara ...	1. Sahitya	Taraprasanna Vidyaratna.	Bhatpara, Jayaram Nyayabhushana.	Ditto	2	2	...	...	10	4	...	...	
744	Ditto ...	Ditto	1. Darsana ... ... 2. Sahitya.	Hrishikesa Sastri	Bhatpara, Yadaya Chandra Tarkaratna.	The Panjab University College.	3	...	...	...	2	1	1	...	

745	Ditto ...	Ditto	1. Jyotisha ... ... 2. Tantra. 3. Sahitya. 4. Vyakarana.	Rakhaldas Vidyabhushana.	Bhatpara, Joyram Nyayabhushana.	Teacher	12	...	1	11	1	...	2	1	
746	Ditto ...	Ditto	1. Smriti	Visweswara Smrititirtha.	Bhatpara, Abhaya Charan Vidyaratna.	Ditto	1	1	...	..	...	...	...	...	
747	Ditto	Bhatpara .	1. Smriti	Abhaya Charan Vidyaratna.	Bhatpara, Madhusuda Smritiratna.	Ditto	1	...	...	1	...	...	..	...	
748	Ditto ...	Ditto	1. Smriti ... .. 2. Sahitya.	Rammaya Smrititirtha.	Ditto ...	By Government on the result of the Title Examination.	6	1	...	5	...	...	1	1	
749	Ditto ...	Ditto	1. Smriti ...	Nanda Lal Nyayaratna	Ditto	Teacher	3	1	...	2	...	...	...	...	
750	Ditto .	Ditto	1. Nyaya	Yadupati Vachaspati.	Bhatpara. M. M. U. Rakhaldas Nyayaratna.	Ditto	1	1	...	...	1	1	1	1	
751	Ditto	Ditto . ..	1. Nyaya	Ram Krishna Nyayatirtha.	Ditto ..	By Government on the result of the Title Examination.	4	2	...	2	...	...	...	...	
752	Ditto ...	Ditto	1. Sahitya ... ... 2. Vyakarana.	Digambara Tarkasiddhanta.	Bhatpara, Joyram Nyayabhushana.	Ditto	49	4	17	28	1	3	13	...	The Pandit is a good grammarian. All students of grammar go to his *tol* to learn the subject. He is now old, and his son, Kasinath Kavyatirtha, helps him in teaching. He keeps regular registers of attendance.
753	Ditto	Ditto	1. Smriti .	Hem Chandra Smritiratna.	Mulajore, Rajani Kanta Vidyaratna.	Ditto	8	5	3	...	...	.	.	...	The Pandit is fond of teaching his pupils.
754	Ditto	Ditto ...	1 Nyaya ... 2. Sankhya. 3. Sahitya.	Panchanan Tarkaratna.	Bhatpara, Siva Chandra Sarvabhauma.	Teacher	8	5	3	...	...	...	3	3	The Pandit is energetic and intelligent and knows other branches of Sanskrit and is very fond of teaching.
755	Ditto .	Ditto .	1. Smriti	Ramendra Nyayavagisa.	Rishifal Harinarayan Tarkasiddhanta.	Ditto	4	4	...	...	1	1	2	...	
756	Ditto ..	Ditto	1. Smriti	Madhu Sudan Smritiratna.	Calcutta, Bhavasanker Vidyaratna.	Ditto	1	1	...	...	...	...	...	...	A good Pandit in Hindu Law and fond of teaching.
757	Ditto ..	Ditto	1. Nyaya	Chandra Nath Vidyaratna.	Bhatpara, Yudu nath Sarvabhauma.	Ditto . .	1	1	.	.	...	...	...	..	Has no regular tol.
758	Ditto ...	Ditto ...	1. Nyaya	Mahámahopádhyaya Rakhaldas Nyayaratna.	Ditto ..	Nyayaratna by Teacher, and Mahamohapadhyaya by Government.	5	3	...	2	2	1	...	...	The Pandit is the head of the Bhatpara pandits.
759	Ditto .	Agarpara 1. Smriti		Nilkanta Tarkavagisa.	Guptipara, Ramadhan Vidyaratna.	Teacher	4	3	1	...	...	..	...	...	The Pandit gets Rs. 3 per month—Re. 1 from Babu Beni Madhava Chatterjee of Uttarpara, and Rs. 2 from Babu Pran Nath Banerji of Panihati.
760	Dinajpur .	Rajarampur ..	1 Vyakarana 2. Sahitya. 3 Smriti. 4 Jyotisha.	Syama Prasanna Vidyavachaspati.	Navadwipa, Braja Nath Vidyaratna.	Ditto	8	4	4	..	...	...	...	...	
761	Nadi ...	Kumarkhali .	1. Sahitya ... .. 2. Vyakarana.	Sita Nath Kaviratna.	Purvasthali, Yudu Nath Vidyaratna.	Ditto	14	7	...	7	...	...	2	..	

List of text-books in different districts—continued.

DISTRICT—KHULNA.

Subjects.						
Hindu Law.	Hindu Philosophy.	Sanskrit Grammar.	Sanskrit Literature or Kavya and Alankára.	Veda and Purána.	Abhidhána or Lexicon.	Jyotisha.
Dáyabhága. Malamásatattwa. Ekádasitattwa. Práyaschittatattwa. Tithitattwa. Udváhatattwa.		Kalápa. Supadma.	Sakuntalá. Kumarasambhava. Raghuvansa. Bhattikávya. Mágha. Sáhityadarpana. Naisadha. Kádambari. Meghaduta. Kirátárjuniya. Sisupálvadha.		Amarakosha.	
DISTRICT- JESSORE.						
Práyaschittatattwa. Tithitattwa. Udvahatattwa. Malamásatattwa. Suddhitattwa. Ahnikatattwa. Sraddhatattwa. Manusanhitá. Dattakachandriká.	Nyáya. Sámányanirukti. Muktiváda. Kusumánjali. Muktávali. Pakshatá. Vyáptiváda.	Supadma.	Raghuvansa. Bhattikávya. Bháravi. Kumárasambhava. Sakuntalá. Naishadha.	Adhyátma-rámáyana.	Amarakosha.	Dipiká.
DISTRICT—MURSHIDABAD.						
Dayabhága. Suddhitattwa. Tithitattwa. Udvahatattwa.	Nyáya. Muktávali. Savdasaktiprakásika.	Mughdhabodha.	Bhatti Kávya. Raghuvansa. Mágha. Sakuntala. Bháravi. Sahityadarpana.	Bhagavata.		

List of Text-books in different districts.

DISTRICT—24-PARGANAS.

Subjects						
Hindu Law.	Hindu Philosophy.	Sanskrit Grammar.	Sanskrit Literature or Kavya and Alankára.	Veda and Purána.	Abhidhána or Lexicon.	Jyotisha.
Tithitattwa. Malamasatattwa. Udváhatattwa. Sraddhatattwa. Prayaschittatattwa. Dáyabhága.	Nyáya. Viseshavyápti. Pakshata. Vyadhikarana-dharmávachchinnabhava. Hetwábhasa. Siddhanta Lakshana. Vyapti Panchaka. Savda Sakti Prakásiká. Muktavali. Sankhya. Tattwa Kaumudi.	Sankshiptasara Mugdhabodha Kalápa. Supadma.	Raghuvansa. Kumarsamvhava. Dasa Kumaracharita. Bháravi. Bhattikavya. Naishadha. Sakuntala. Bharavi. Mágha.	Bhágabata Bhagabatgitá.		Dipika. Jyotishatattwa Muhurtachintamani
DISTRICT—NADIA.						
Dáyabhága. Srádhhaviveka. Tithitattwa. Malamásatattwa. Suddhitattwa. Ekádasitattwa. Prayáschittatattwa. Suddhitattwa. Udváhatattwa.	Nyáya. Savyavhichára. Saktiváda. Tarka. Savdasaktiprakásiká. Anumiti Vyadhikarana-dharmávachchinnabhávа. Avayava. Siddhántalakshana. Samányanirukti. Vyutpattiváda. Pakshatá. Viseshavyápti. Vyaptipanchaka. Muktiváda. Sabda Saktii-prakásiká. Kusumanjali Haridási. Vedánta. Sárirakabhásya.	Mughdhabodha.	Sáhityadarpana Naishada. Mágha. Raghuvansa. Kumárasambhava.	Bhágavata. Rámayana Bhagavatgitá.		

DISTRICT—HOOGHLY.						
Davabhága. Tithitattwa. Prayschittatattwa. Malamásatattwa. Udvahatattwa. Ekadesitattwa. Suddhitattwa.	Nyáya. Parámarsa Máthuri. Anumiti Gadadhari. Siddhánta Lakshana. Pakshatá Jagadisi. Saktiváda.	Sankshiptasára.	Mágha. Bháravi.	Bhágavata		
DISTRICT—HOWRAH.						
Dayabhága. Sraddhaviveka. Tithitattwa. Prayaschittaviveka. Udvahatattwa. Malamásatattwa. Suddhitattwa. Sráddhatattwa. Prayaschittatattwa.		Mugdhabodha. Sankshiptasára.	Bhattikabya. Kumarasambhaba. Mágha. Raghuvansa. Bharabi.	Bhágavata.		
DISTRICT—BURDWAN.						
Tithitattwa. Udváhatattwa. Malamásatattwa. Vyavahárattattwa Prayaschittatattwa. Dáyabhága. Dattakachandriká. Sraddhaviveka.	Nyáya. Avachchhedakatwa-nirukti. Bhashápariehcheda. Siddhánta Lakshana. Vyadhikarana-dhramávachchinnabháva.	Mugdhabodha. Sankshiptasára.	Naishadha. Bháravi. Kumarasambhava. Bhattikávya. Raghuvansa. Sakuntalá.			
DISTRICT—MIDNAPORE.						
Malamásatattwa. Prayaschittatattwa. Udváhatattwa. Tithitattwa. Suddhitattwa.	Nyáya. Siddhanta Muktavali. Bhásáparichheda Siddhanta Lakshana. Kusumánjali with its commentary.	Sankshiptasára.	Raghuvansa. Kumarasambhava. Bhattikávya. Mágha.	Bhágavata.	Amarakosha.	

List of text-books in the different districts—continued.

DISTRICT—PURI.

Subjects						
Hindu Law.	Hindu Philosophy.	Sanskrit Grammar.	Sanskrit Literature or Kávya and Alankára.	Veda and Purána.	Abhidhána or Lexicon.	Jyotisha.
	Nyáya Muktávali. Vyáptipanchaka. Bhásháparichcheda. Vedantaparivásha. Vedántasára. Vedánta. Bháshyaratna.	Siddhanta Koumudi. Laghu Koumudi Bardhaman-Prakriyásár. Prakriyá Koumudi. Siddhanta Muktávali.	Raghuvansa Kumarasamvaba. Mágha. Bháravi. Naishada. Murári Nátak. Sáhityadarpan. Meghaduta. Ujjvalanilamani.	Bhagavata Gitá. Rámáyana. Siddhanta.	Amarakosha. Bhasharatna.	Sukla-yajurveda. Atharva. Sanhita.
DISTRICT—CUTTACK.						
Prayaschittakadamva.		Sankshiptasára. Siddhánta-chandriká. Sáraswata Kaumudi.	Raghuvansa. Mágha. Bháravi Naishadha Sakuntalá. Kumárasambhava. Meghaduta Hansaduta Bhattikávya Sáhityadarpana.	Bhágavata	Amarakosha.	
DISTRICT—PATNA.						
	Nyáya. Siddhantamuktavali. Vedánta. Vedántasára.	Sáraswata. Chandrika. Siddhanta-koumudi. Laghukoumudi.	Raghuvansa. Mágha. Sakuntalá. Bháravi. Kumárasambhava.	Bhágavata. Yajurveda. Maddhyandaniya-sákhá.		Laghusangraha. Laghujátaka. Sighrabodha. Nilakanthi. Muhurtachintamani. Graha-lághava.

DISTRICT—GAYA.

		Laghu Koumudi. Sáráswata. Chandrika. Paribhashendú Sekhara. Manoramá. Siddhanta Koumudi.				Muhurtachintamani. Sighrabodha. Nilkanthi. Bálabodh. Lilavati Muhurta Mártanda.

DISTRICT—SHAHABAD

Manusamhitá. Nirnayasindhu (very few places).	Nyáya. Bhásháparichcheda Muktávali.	Sáráswata Chandrika. Siddhanta Koumudi. Laghu Koumudi. Manoramá Parivásheudú Sekhara (very few places).	Raghuvansa. Bháravi. Bhatti Kavya. Meghaduta Naishadha Charita. Mágha.	Bhágvat. Válmiki Rámáyana. (very few places). Adhyatma Ramayana.		Falita Jyotish. Lilávati. Brihajjátaka. Bijaganita. Játakálankára. Grahalághava. Muhurta Chintamani. Nilákanthi. Párásari. Muhurta Mártanda.

DISTRICT—SARAN.

Manusamhitá	Nyáya. Vyaptiváda.	Laghukoumudi. Siddhántakoumudi Sárásawata Chandrika.	Raghuvansa. Mágha. Sakuntalá.			Lilávati. Bijaganita. Muhurtachintámani. Brihajjátaka. Nilkanthi.

DISTRICT—MUZAFFURPUR.

	Nyáya Vyáptiváda	Siddhantakoumudi.				Siddhantasiromani. Muhurtachintámani. Brihatajjátaka. Nilakanthi. Goladhyáya. Laghu Játaka.

List of text-books in different districts—continued.

DISTRICT—DARBHANGA.

Subjects.						
Hindu Law.	Hindu Philosophy.	Sanskrit Grammar.	Sanskrit Literature or Kavya and Alankára.	Veda and Purána.	Abhidhána or Lexicon.	Jyotisha.
	Nyáya. Muktavali Vedanta. Vedanta. Saktiváda. Vyutpattiváda. Savyabhichára. Vyaptiváda. Sámányanirukti. Avayavai. Siddhantalakshana. Vyáptipanchaka. Kusumánjali. Tarkadipika. Adwaitasiddhi. Sarirakabhashya. Gita Madhusudaní. Panchadási. Sánkhya. Sánkhya Prabachanabhá-shya	Siddhanta Koumudi. Laghu Koumudi Pari-bhashendu Sekhara. Manóramá. Sabdendusekhara. Vyákarana Vushana. Sáraswata and Chand-riká.	Mágha. Naishadha. Raghuvansá. Kumarasambhava. Bhatti. Sahitya-darpana. Kuvalayánanda. Kavyapradipa. Bháravi.	Yagurveda Pratisak-khya. Yagurveda (Mad-dhyandaniya Sák-há)		Súryya Siddhanta. Ganitaddhyáya. Rekháganita. Vijaganita. Lilávati. Nilakanthi. Muhurtachinta-mani. Laghu Játaka. Brihat Játaka. Játaka Siddhanta Siromani. Goládhyaya. Grahalághava. Trikonamiti. Párásari. Jaimini Sutra.
DISTRICT—CHAMPARAN.						
		Siddhanta Koumudi. Laghu Koumudi. Manoramá.	Raghuvansá.	Yajurveda (Madhyandiniya Sákhá).		Játaka. Grahalághava. Lilávati.
DISTRICT—MONGHYR.						
		Laghu Koumudi.	Sakuntala. Kiratarjuniya.			

DISTRICT—BHAGALPUR.

Praysachittatattwa. Suddhitattwa.		Mugdhabodha.	Raghuvansa. Sakuntalá. Bháravi. Kumarasambhava		Bhágavata.	

DISTRICT—DINAJPUR.

Tithitattwa.		Sankshiptasára. Supadma.	Mágha. Bháravi. Bhattikávya. Kumárasambhava.	Bhágavata.		Dipiká.

DISTRICT—RAJSHAHI.

Tithitattwa. Prayáschittatattwa. Malamásatattwa.	Nyaya Siddhantalakshana. Bháshaparichcheda. Visesha Vyápti.	Mugdhabodha. Siddhantakoumúdi.	Raghuvansa. Bhatti Kávya. Kumárasamvaba. Hitopadesa. Sakuntalá. Bháravi. Sáhityadarpana.		Amarákosha.	Rogavinischaya. (Madhava.) Charak. Susruta.

DISTRICT—RUNGPUR.

Dayabhága. Tithitattwa. Malamásatattwa. Udvádhatattwa. Práyáschittatattwa. Suddhitattwa.	Vedanta. Vedanta Sára. Sánkhya. Sánkhyapravachana-Váshya Nyáya. Vyáptipanchaka. Pakshatá.	Kaláp.a. Mughdhabodha.	Naishadha. Kádambari. Mágha. Bharavi. Raghuvansá.			

DISTRICT—DACCA.

Tithitattwa. Práyaschittatattwa. Malámásatattwa. Ekádasitattwa. Suddhitattwa. Dáyabhága.	Nyáya. Siddhántalakshana. Vyadhikarana-dharmávachinnabhávа. Savdasaktiprakásiká. Bhásáparichheda. Pakshatá.	Kalápa with its commentary. Siddhánta Koumudi. Mugdhabodha.	Utharacharita. Raghuvansa. Bhattikavya. Ratnávali. Mágha. Kávyádarsa.	Bhágavata.		Dipká. Kusthipradipa.

List of text-books in different districts—concluded.

DISTRICT—DACCA—*concluded.*

Subjects.						
Hindu Law.	Hindu Philosophy.	Sanskrit Grammar.	Sanskrit Literature or Kávya and Alankára.	Veda and Purána.	Ahbidhána or Lexicon.	Jyotisha.
Udváhatattwa. Sráddhatattwa. Manusanhita. Sráddhaviveka.	Nyáya. Sámanya-nirukti. Anumiti. Kusumánjali. Vyutpattiváda. Siddhánta Muktávali.		Bháravi. Sakuntalá. Sáhitya-darpana.			
DISTRICT—FARIDPUR.						
Tithitattwa. Malamásatattwa. Ekádasitattwa. Udbáhatattwa. Prayaschittatattwa. Suddhitattwa. Sraddhaviveka. Dáyabhága.	Nyáya. Kusumanjali. Satpratipaksha. Savyabichara. Kevalánwayi. Pakshatá. Savda Saktiprakásiká. Vyápti Panchaka. Bháshá Parichchheda. Siddhanta Lakshana Siddhanta Muktávali. Vyadhikaradharmávach-chhinabhava. Kusumánjuli. Samanyanirukti. Muktávali. Muktiváda. Avayava.	Kalápa. Mugdhabodh. Supadma.	Raghuvansa. Bháravi. Bhattikavya. Mágha. Kumára sambhava. Uttara Ramacharita. Sáhitya Darpana.	Bhaghabata.		

DISTRICT—MYMENSINGH.

Dáyabhága. Sraddhaviveka. Prayaschittaviveka. Malamásatattwa. Tithitattwa. Práyaschittatattwa. Udváhatattwa. Suddhitattwa. Vyávaháratattwa. Ahnikatattwa.	Sánkhya. Tattwakaumudi. Nyáya. Savdasaktiprakásiká. Vyáptipanchaka. Avachhedautwanirukti. Siddhantamuktavali.	Kalápa. Mugdhabodha.	Raghuvansa. Bhattikávya. Kumárasambhava. Bháravi. Uttaracharita. Ratnávali. Mágha. Kávyádarsa.			Suryyasiddhánta. Jaiminisutra.

DISTRICT—BACKERGUNGE

Malamasatattwa. Udvahatattwa. Tithitattwa. Prayaschittatattwa.	Nyáya. Vyadhikarana-dharmávachchinnabháva. Vyutpattiváda. Vyaptipanchaka. Bhásháparichheda. Muktávali. Siddhantalakshana.	Kalápa	Naishada. Meghaduta. Kirátárjjuniya. Sáhityadarpana. Sakuntalá. Uttaracharita.			

DISTRICT—TIPPERA.

Tithitattwa. Udváhatattwa. Práyaschittatattwa.	Nyáya. Savdasaktiprakásiká. Siddhantamuktavali. Vyaptipanchaka.	Kalápa.	Mágha. Raghuvansa. Bháravi.	Gitá.		

APPENDIX B.

Descriptive Statement of Sanskrit Institutions managed by local Associations or individual patrons.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
District and locality.	Name of Institution.	By whom established supported and managed.	Character of support	Subjects taught.	Names and titles, if any, of Pandits.	Where, and by whom, Pandits last taught, and by whom their titles awarded.	Pupils. Number at date of inspection.	Pupils. Number lodged and boarded by the Association or individual patron.	Pupils. Number lodged and boarded by others.	Pupils. Day scholars.	Number of pupils sent up to the Title Examination last three years, 1888, 1889, 1890.	Number of pupils passed, 1889, 1890.	Number of pupils sent up to any local examination, 1889, 1890.	Number passed.
(1) Saran, Ratanpur	Bharateswari Pathsala.	Public	Interest of Rs 3,000 and monthly subscriptions	1. Vyakarana .. 2. Jyotisha.	1. Visweswara Jha .. 2. Ramalagan Triveda.	1. Benares; Darbhanga Pathsala. 2. Benares, Syama Charana Jyotishi.	68	...	...	68	...	...	4	3

REMARKS.—The Pandits receive Rs. 15 each per month and a servant gets Rs 3 per month A first floor room belonging to a temple of Siva has been set apart for the classes, but the room is not a suitable one. The instruction given on both the branches is of a very primary nature Pupils whose ages vary from 8 to 30 years are allowed to read in the same class. One striking feature of the institution is that boys who have not yet passed through their Sankrit First book are taught Jyotisha, which is written in very abstruse Sanskrit. The Secretary of the school is Babu Oudh Vihari Saran. The time for instruction is from 11 A.M. to 5 P.M.

(2) Saran, Godenah.	Rivers Thompson Gautama Pathsala.	Public	By the Revelgunge Municipality.	1. Sahitya ... 2. Vyakarana. 3. Jyotisha.	Satyadeva Sukul	Navadwipa; Mahamahopadhyaya Bhuvan Mohan Vidyaratna.	31	...	...	31	...	...	4	...

REMARKS.—The institution was founded mainly through the exertions of Rai Taraprasad Mukúrjee Bahadur Pleader, Chapra Court, the object being to commemorate the founder of Sanskrit Nyaya system of Philosophy Gautama muni, who is said to have resided in the place. But unfortunately no instruction is given on philosophy at all, and the present course of instruction is of a very primary nature.

The school building is very fine, with a spacious garden attached to it The land on which the building stands is a free gift of Syamshu Judar Sahi and Hari Har Judar Sahi, Zemindars of Majha. The latter contributed Rs. 5,000, and Rai Taraprasad Mukúrjee Bahadur Rs. 1,000 towards the school building The school was opened by Sir Rivers Thompson in 1886. The monthly expenses of the school (including the Pandit's salary of Rs. 20 and the servant's pay of Rs 3 per mensem and the expenses for repairs of the building are defrayed by the Revelgunge Municipality. A comfortable *khola* hut has been provided for the lodging of the Pandit and some of the students free of charge. There is a small library attached to the school. The time of instruction is from 11 A.M. to 5 P.M.

(3) Saran, Hatwa.	Maharajah's Sanskrit Institution.	Maharajah of Hatwa.	By the Maharajah ..	1. Vyakarana . 2. Nyaya. 3. Vedanta. 4. Sahitya. 5. Jyotisha.	1. Chandradwipa Vyakaranacharya. 2. Udit Sankracharyya. 3. Haridas Sahityacharyya. 4. Taradatta Upadhayaya.	Benares; Principal, Benares College.	62	45	...	17	...	...	...	...

REMARKS.—Of these pupils 45 are supported by the Maharajah by means of scholarships of Rs 2 each. The Pandits' salaries, varying from Rs. 40 to Rs. 15, are paid by the Maharajah. The Maharajah has recently ordered to remodel the institution. Babu Girindra Nath Datta, Private Secretary to His Highness the Maharajah, has been entrusted with the duty. He assembled the Pandits and the pupils of the institution at Bankipur to furnish them with necessary information.

(4) Patna, Gorehatta.	Gorehatta Sanskrit School.	Private individuals.	Municipal aid of Rs. 15 a month and Government grant-in-aid of Rs. 15 a month, besides private subscriptions.	1. Vyakarana .. 2. Sahitya. 3. Jyotisha.	1. Ramkrishna Bajpai 2. Ramgati Upadhayaya. 3. Damodar Bajpai.	Benares Sanskrit College	53	...	...	53	...	...	...	...

REMARKS.—The salary of the head Pandit is Rs. 25, of the second Pandit Rs. 12, and of the third Pandit Rs. 10 per month, and a servant gets Rs. 3; contingencies amount to Rs. 5. The school-fee is 2 pice per month. The Secretary is Ray Radha Kisore. There are five classes, the two upper classes teaching the course for the Madhayama and Prathama Parikshas of the Behar Sanskrit Sanjiban. The last three classes are for beginners. There is class for Jyotisha.

(5) Gaya, Tikari.	Tikariswara Pathsala.	Maharajah of Tikari.	By the Maharajah ...	1. Sahitya ... 2. Vyakarana.	1. Chandra Sekhar .. 2. Krishna Dayal Misra.	Benares Sanskrit College	66	...	...	66	...	...	17	3

REMARKS.—The head Pandit receives Rs 25 a month, the second Pandit Rs 15, and contingent expenses amount to Re. 1 per month. The students receive monthly allowances (amounting to Rs. 60) as stipends at the rates of Rs. 3, Rs. 2-8 Rs. 2, and Rs. 1-8 The scholarships are awarded according to the result of the annual examination. None appeared at the Title Examination during last two years, and also this year. They are preparing for the Title Examination of 1892 The students can compose *slokas* The time for instruction is from 11 A.M. to 4 P.M. The school is closed according to the orthodox mode of ancient *tols* (such as on the first day of the moon) At present they have postponed studies in view of the examination.

(6) Gaya	Dharma Sabha Pathsala.	Gaya Dharma Sabha.	By the Sabha ..	1 Vyakarana ... 2. Purana.	Srinarayana Jha ...	Benares Sanskrit College ..	40	...	...	40	...	...	...	...

REMARKS.—The Pandit's salary is Rs. 10 and a servant gets Rs. 4 per month Those who read Bhagavata do not learn much of Sanskrit, but read from religious tendencies.

(7) Gaya ...	Sanskrit Pathsala	Chhotte Lal Sijuwar, C.I.E.	..	1. Sahitya ... 2. Vyakarana.	Sovanath Pathaka .	Benares ; Nagesa Misra .	36	...	...	36	...	...	...	...

REMARKS.—The Pandit's salary is Rs. 20 per month. Students can compose Sanskrit verses. The Pandit is a good scholar. The students of the upper classes teach those of the lower ones.

(8) Gaya, Buuh Gaya.	Budh Gaya Sanskrit Pathsala.	Mohant Hemnarayan Giri of Budh Gaya.	By the founder	1. Vyakarana 2. Purana.	Tapaswi Nath ...	Benares Sanskrit College...	10	10	...	...	...	...	...	...

REMARKS.—All the students are supported by the Mohant The Pandit's salary is Rs 10, besides free board and lodging. Only Goswamis read Bhagabata. The condition of the institution is bad.

(9) Shahabad, Buxar	Jubilee Upper Sanskrit Pathsala	Rama Charit Pande.	Government aid .	1. Vyakarana 2. Sahitya 3. Abhidhana.	1. Ramananda Misra ... 2. Raghunandan Prasad	1. Benares Sanskrit College. The second Pandit does not know Sanskrit, but only Hindi. He teaches the Hindi upper primary course	40	...	...	40	...	...		...

REMARKS.—This is an aided upper primary school with a grant of Rs 20 from Government. The head Pandit, who teaches Sanskrit, gets Rs. 12, and the second Pandit, who teaches Hindi upper primary course, gets Rs. 8 per month. The Manager, Chatrnarayana Pande, has lent a house of his own for the school, and pays the contingent expenses. There is no committee of management, though the Manager is styled Secretary. The school hours are from 11 A.M. to 4 P.M.

(10) Champaran Motihari.	Dharma Sabha School	Babu Dasahari Lal Sct Serestadar of Opium Agent, and by other local gentlemen	The Maharajah of Betia pays Rs 12-8 per month the Municipality pays Rs 10 per month, and the local subscriptions amount to Rs. 52-8 per month.	1. Vyakarana ... 2 Sahitya ... 3. Jyotisha ..	1 Visweswara Prasad Vasthi. 2. Narsingha Tewari . 3. Mutukdhari Misra .	1. Benares College .. 2. Dharma Sabha School, Motihari. 3. Betia ; Radha Kanta Ojha.	60	23	3	34	1	1	12	5

REMARKS.—The expenses of the school are :—The head Pandit's pay Rs. 20, the second Pandit's Rs 7, and the Jyotisha Pandit's Rs 10, respectively, per month. The stipend amounts to Rs. 13 a peon gets Rs. 4-8, contingent expenses amount to Rs 5, there is a library allowance of Re. 1-8 and a prize allowance of Re 1. The total expenditure thus amounts to Rs. 62 per month, leaving a balance of Rs. 13 per month, which is set apart for repairs and the anniversary expenditure.

Detail of stipends—

			Rs.	A.	Rs.
2 for the 1st	class at the rate of	. ..	2	8	= 5
2 ,, 2nd	,, ,, ,, ...	..	1	8	= 3
4 ,, 3rd	,, ,, ,, ...	...	1	0	= 4
1 ,, Jyotisha	,, ,, ,, . .	...	1	0	= 1
	Total ...				13

The head Pandit is a very good teacher and is very hard-working. The school-house has been erected by the public. The house is a very good one with a compound and boarding house attached to it. It has also a small library of Sanskrit works. Twenty-five students lodge in the boarding house, which has accommodation for 40 pupils. The boarding of 23 students is supplied by the public-spirited gentlemen of the town, and that of three others by the three Pandits The school is under the management of a Committee, of which Babu Raghunandan Lal is the Secretary. He is very energetic and takes great interest in the improvement of the school The institution is well managed It sits at 11 A.M and closes at 4 P.M. It has registers of attendance of pupils. The school is provided with good chairs, tables, and benches. The religious meetings of the Dharma Sabha take place at the school premises.

(11) Muzaffarpur, Bamantali.	Dwija Dharmabardhini Sabha Pathsala	By the Sabha ...	.....	1 Yajurveda ... 2 Vyakarana. 3. Abhidhana.	1. Darbari Jha .. 2. Mukunda Misra	1. Benares; Jugal Kisore Pathaka. 2. Benares Sanskrit College.	26	...	...	26	...	...	...	...

REMARKS.—The Pandits get Rs. 7-8 each from the Sabha The Secretary of the Sabha is Babu Iswara Misra, and the President of the Sabha is Babu Gobardhan Jha. Occasionally religious services are held at the pathsala.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
District and locality.	Name of Institution.	By whom established, supported and managed.	Character of support.	Subjects taught.	Names and titles, if any, of Pandits.	Where, and by whom, Pandits last taught, and by whom their titles awarded.	Pupils. Number at date of inspection.	Pupils. Number lodged and boarded by the Association or individual patron.	Pupils. Number lodged and boarded by others.	Pupils. Day scholars.	Number of pupils sent up to the Title Examination last three years, 1888, 1889, 1890.	Number of pupils passed, 1889, 1890.	Number of pupils sent up to any local examination, 1889, 1890.	Number passed.
(12) Muzaffarpur, Muzaffarpur.	Dharma Samaja Pathsala.	Public ..	Subscriptions and municipal grant.	1. Sahitya ... 2. Vyakarana. 3. Abhidhana. 4. Jyotisha.	1. Nidhi Nath Jha .. 2. Gokulananda Misra 3. Gopikrisha Chobey 4. Rámavilasa Misra 5. Lakshmi Narayana Jha. 6. Ramaprasanna Jha	1. Benares Sanskrit College. 2. Mozaffarpur Dharma Samaj School. 3. Ditto ditto. 4. Ditto ditto. 5. Benares Sanskrit College. 6. Ditto ditto.	104	...	27	77	10	8	24	10

REMARKS.—The institution has two departments, vernacular and Sanskrit, the vernacular department teaching the subjects fixed for the middle vernacular examination. The students of the vernacular department pay fees varying from annas 2 to annas 8. In the Sanskrit department there are two sections—Literature section and Jyotisha section. The literature section has four classes, the first class teaching subjects fixed for the Sanskrit Title Examination in literature, the second class teaching subjects fixed for the Madhyama Pariksha in literature of Sanjivana Sabha of Bankipur, the third class teaching subjects for the Prathama Pariksha of the Sanjivana, the fourth class teaches the beginners Vyakarana and Abhidhana.

In the Jyotisha section there are two class the first classes teaches subjects fixed for the Madhyama Pariksha in Jyotisha of the Sanjivana Sabha, the second class teaches beginners the elementary books on the subject.

The salary of the Pandits in the Literature section are as follows—

	Rs.
The head Pandit	40 per month.
The second ,, ...	20 ,,
The third ,, ...	12 ,,
The fourth ,, ...	7 ,,

The salary of the Pandits in the Jyotisha section are as follows—

	Rs.
The head Pandit	15 per month.
The second ,, ...	10 ,,

There are scholarships tenable for a year awarded on the result of the annual examination. In the literature section there are three scholarships valued at Rs. 3 each for title class or first class students, four valued at Rs. 2 each for second class or Madhyama Pariksha students, and four valued at Re 1-8 each for Prathama Pariksha students.

In the Jyotisha section, there is one scholarship of Rs. 2 for the first class. Besides the scholarships, the boarding of 25 students is given by the widow of the late Bulacky Chowdhury of the town and the boarding expenses of two students are supplied by Babu Parmeswara Narayana Mahata, the Secretary of the school. The school building is a very fine one, which has been provided by the Managing Committee. There is a library containing some Sanskrit works, as also a boarding house for the accommodation of 60 students. The Committee of Management is composed of 21 members with Babu Parameswara Narayana Mahata as its Honorary Secretary and Babu Deva Prasad Barman as its Honorary Assistant Secretary Both of these gentlemen take great interest in the welfare of the institution. The school is well managed. It sits at 11 A.M. and closes at 4 P.M. It has registers of attendance of pupils and is provided with good chairs, tables, and benches. The students seem to be well-behaved and the teachers are all very efficient, especially the Head Pandit, Pandit Nidhi Nath Jha.

Two students secured scholarships of Rs. 3 and Rs. 4, respectively, from the Sanjivana Sabha on the result of the Madhyana Pariksha.

Income of the school of both departments—

	Rs.	
Government grant-in-aid	35	per month.
Municipal grant	25	,,
Interest of the School Fund	50	,, drawn up to date.
Schooling fee of the vernacular department	10	,,
Subscription	141	,,

The school fund amounts to Rs. 5,000, subscribed by the following gentlemen—

	Rs.
Babu Rameswara Narayana Mahata	1,500
,, Ram Dhari Sahaya	1,000
,, Nandan Lal	1,000
,, Viswa Nath Prasad Mahata	1,000
,, Jamuna Prasad	250
,, Ram Krishna Prasad	250

This sum of Rs. 5,000 has been invested with some bankers, and bears interest at 12 per cent. per annum. The principal object of the Samaj is to promote Hindu religion.

(13) Darbhanga, Gandhwar.	Sanskrit Pathsala ...	Widow of the late Babu Basudeva Sinha, a relative of the Maharaja of Darbhanga.	By the founder ...	1. Vyakarana ... 2. Sahitya. 3. Jyotisha.	1. Parameswar Jha ... 2. Rajai Misra ... 3. Ajudhya Chowdry 4. Rudramon Chowdry	1. Benares Sanskrit College. 2. Ditto. 3. Ditto. 4. Ditto.	47	20	...	27	...	...	...	...

REMARKS.—The first and the second Pandit get Rs. 15 each monthly, and the third and the fourth Pandit get Rs. 7-8 each monthly. Twenty pupils are freely boarded and lodged at the expense of the widow in the boarding house attached to the pathsala.

(14) Darbhanga, Somastipur	Dharma Samaj Pathsala.	Local Association.	Public subscriptions .	Vyakarana	Vihary Pathak	Benares Sanskrit College	12	.	...	12	...	.	...	...

REMARKS.—The Pandit gets Rs. 12 from the Association.

(15) Darbhanga, Rohika.	Maharaja's Pathsala.	Maharaja of Darbhanga.	By the Maharaja . .	1. Nyaya . .. 2. Vyakarana. 3. Sahitya. 4. Vedas. 5. Jyotisha.	1. Ganesodetta Misra... 2. Madhusudana Jha 3. Gobardhana Jha ... 4. Gangadhara Jha ...	1. Panchakote. Kedar Nath Bhattacharyya. 2. Benares Sanskrit College. 3. Ditto. 4. Ditto.	55	..	..	55	...	. .	...	...

REMARKS.—The Maharaja pays Rs. 62 as establishment expenses, Rs 15 as salary to each of the Pandits, Rs. 2 for contingencies. He also spends Rs. 50 monthly giving stipends to twenty pupils at Rs. 2-8 per month. The building for the institution has been lent by the Maharaja. Many students take up *Phalita Jyautisha* very few *Ganita* and *Siddhanta*. Pupils of Nyaya, Jyotisha, and the Vedas do not read grammar as a rule. Registers of attendance are kept.

(16) Darbhanga, Madhubani.	Government aided Sanskrit Pathsala.	Local gentry	By a Government grant of Rs. 25 per month, the Maharaja's grant of Rs. 25 and subscriptions.	1. Sahitya . 2. Vyakarana	1. Raghunandana Vyakaranopadhayaya and Sahityacharya. 2. Ghanesyama Misra . 3. Khaga Nath Jha	1. Benares ; Principal, Benares College. 2. Benares Sanskrit College. 3. At home.	55	..	...	...	...	...	9	6

REMARKS.—The expenses of the institution are—The head Pandit's salary Rs. 35, the second Pandit s Rs. 25 and the third Pandit's Rs. 15 Miscellaneous expenses Rs. 13 including the salaries of two peons. Stipends to the extent of Rs. 40 are given to the students at the rates of Rs. 2. Re. 1-8, Re. 1 and annas 8. It is managed by a Committee of which the Sub-divisional Officer is the President. It has a boarding house for the pupils. The main building was erected by the Maharaja of Darbhanga.

(17) Bhágalpur, Khairatibagh.	Sanskrit Pathsala ...	Maharaja of Banaili in Purnea district.	By the Maharaja ...	1. Vyakarana ... 2. Jyotisha.	1. Nanda Lal Khan 2. Gati Nath Misra .. 3. Raghunandan Jha	1. Mahisi ; Pandit Panyadatta Jha. 2. Benares , Tatia Sastri 3. Benares ; Mahamahopadhyaya Bapudeva Sastri.	24	...	...	24	...	...	...	...

REMARKS.—The Maharaja gives Rs. 27 to each of the Pandits as salary, and when the Maharaja goes to Banaili, the Pandits also accompany him, so the school is not a permanent one. A house for the lodging of the Pandits is also supplied by the Maharaja.

(18) Bhágalpur, Golaghat.	Sanskrit Pathsala	Rani of Banaili in Purnea district.	By the Rani	1. Vyakarana	1. Mahesa Jha ... 2. Sasinath Misra ... 3. Mohadeva Jha ...	1. Bhoor in Darbhanga ; Mahamohapadhayaya Krishna Sing Thakar. 2. Ditto. 3. Benares ; by Sakharam Bhatta.	16	...	...	16	...	...	...	...

REMARKS.—The Pandits get a salary of Rs. 22 each monthly from the Rani, and are provided with a lodging-house. The condition of the school is not good. In fact the Rani supports the Pandits for religious purposes rather than for teaching pupils.

(19) Bhágalpur, Chhatpati.	Chhatpati Dharma Sabha Pathsala.	Pandit Nityananda, late Head Pandit, Bhagalpur Zillah School.	By the local gentry	1. Vyakarana .. 2. Jyotisha.	Rama Krishna Sukul . .	Benares ; Pandit Jogesji	10	...	..	10	...	...	...	...

REMARKS.—The Pandit gets Rs. 15 from the Sabha. Pandit Tilak Dhari Lal is the President and Pandit Kisri Mohana Misra, the Secretary. The Sabha meets every Sunday and the Pandits delivers lectures on religion

(20) Monghyr, Monghyr.	Arjya Dharma Pracharini Sanskrit Pathsala.	Sabha	By local subscriptions	1. Vyakarana ... 2 Sahitya. 3. Jyotisha.	1. Balmukunda Misra . 2. Haravansa Misra ... 3. Hitlal Misra .	1. Benares Sanskrit College. 2 Ditto. 3. Ditto.	61	7	...	44	...	...	5	...

REMARKS.—The first two Pandits get Rs. 10 each, the third Rs. 9. one servant Rs. 4, and one peon Rs. 3 ; and contingencies amount to Rs. 2. Seven students are provided with board and lodging by the Samaja. The school has got a good building. The Samaja delivers lectures on religion, and religious books are read.

APPENDIX B—*continued.*

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
							Pupils.							
District and locality.	Name of Institution	By whom established, supported, and managed.	Character of support	Subjects taught.	Names and titles, if any, of Pandits.	Where, and by whom, Pandits last taught, and by whom their titles awarded.	Number at date of inspection.	Number lodged and boarded by the Association or individual patron.	Number lodged and boarded by others.	Day scholars.	Number of pupils sent up to the Title Examination last three years, 1888, 1889, 1890.	Number of pupils passed, 1888, 1889, 1890.	Number of pupils sent up to any local examination, 1888, 1889, 1890.	Number passed.
21) Murhidabad, Berhampur.	Victoria Jubilee Tol.	Srimati Arna Kali Devi, widow of the late Rai Annandaprasad Ray Bahadur, a well-known zemindar of Kasimbazar.	An annual grant of Rs. 3,000 from the lady and also by occasional grants for repairing the house and purchasing books.	1. Nyaya ... 2. Vedanta. 3. Sankhya. 4. Smriti. 5. Sahitya. 6. Vyakarana.	1. Muhamahopadhyaya Srirama Siromoni. 2. Purna Chandra Vedanta Chunchu. 3. Haris Chandra Tarkaratna. 4. Raur Saran Vidyabagisa.	1. Navadwipa ; Madhab Chandra Tarkasiddhanta. 2. Benares ; Kailas Chandra Siromoni. 3. Navadwipa ; Rama Nath Tarkasiddhanta. 4. Navadwipa ; Srinath Siromani.	42	25	...	17	6	2	17	12

REMARKS.—The Institution is under the management of a Committee of which Babu Kanai Lal Banerjee, B.A., is the Secretary, Babu Sát Kori Mukhurji, Assistant Secretary, and Babu Kamakhya Prasad Ganguli the Treasurer. Mahamahopadhayaya Sriram Siromoni is the Honorary Principal of the College and he is also Professor of Nyaya, for which he gets Rs. 30 per month. Pandit Purna Chandra Vedantachunchu, Professor of Vedanta, and Pandit Haris Chandra Tarkaratna, Professor of Smriti, get Rs. 30 each per month, and Pandit Ramsaran Vidyabagisa, Professor of Literature and Grammar gets Rs. 25 per month. Babu Bamandas Banurjee, Clerk and Librarian, gets Rs. 10 per month.

Twenty-five students are provided with board and lodging. They get Rs 4 each per month. There are three servants, getting Rs. 11-8 in all, who serve both the teachers and pupils. A doctor has been employed for the boarders and teachers, for which he gets Rs. 100 per annum and medicine is also given free of cost A Kaviraj named Babu Hara Chandra Kaviratna attends the pupils and teachers. The pupils are also provided with bedding including a *khat*. An annual grant of Rs. 100 has been allotted to the Library and Prize Fund. There is a Sanskrit Library containing some 258 volumes of printed works on various subjects such as the Vedas, the Vedanta, &c. The Institution has got a two-storied pacca building worth Rs. 7,000. The Institution has already gained some reputation in Bengal and has attracted pupils from such remote districts as Chittagong, Sylhet, Dacca, Tippera, Mymensingh, &c.

(22) Burdwan	Maharaja's Sanskrit Vidyalaya.	Founded about 75 years ago by the Maharaja Tejchandra of Burdwan.	By the Burdwan Maharaja's estate.	1. Sahitya ... 2. Nyaya.	1. Aghore Nath Tatwanidhi. 2. Adya Charan Tarkabhushana.	1. Calcutta ; Sanskrit College. 2. Burdwan Majaraja's College ; Braja Nath Vidyaratna. 1. Principal ; Sanskrit College. 2. By Government on the result of the Title Examination.	29	24	...	5	11	3	...	...

REMARKS.—Pandit Aghore Nath Tatwanidhi is also Superintendent of the Vidyalaya. He gets Rs. 85 per month from the Raj. Pandit Adya Charan gets Rs. 50 per month. Twelve students of the Sahitya class get an allowance of Rs. 4 each from the Raj. and the twelve students in the Nyaya class likewise get Rs. 4 each from the Raj. The building is provided by the Maharaja. An allowance of Rs. 2 per month for servant and Rs. 2 for contingencies and Rs. 20 per annum for prize distribution is also granted by the Maharaja. The pupils come from Hugli, Midnapore, Beerbhoom, Bankura, and Burdwan districts.

(23) Nadia, Krishnagar.	Sanskrit Vidyalaya	Maharaja Khitisa Chandra Ray of Krishnaghar.	The Maharaja entirely meets the expenses of the boarding of the pupils and the Professors, and has set apart some houses for their accommodation. He also pays the salaries of the Professors.	1. Nyaya ... 2. Smriti. 3. Sahitya. 4. Vyakarana.	1. Pandit Asutosh Tarkabhushana Nyayatirtha, Professor of Nyaya.	1. Navadwipa ; Hari Nath Tarkasiddhanta. Obtained the title of Tarkabhushana by passing the Government Title Examination in Modern Nyaya and that of Nyayatirtha in Ancient Nyaya.	28	27	1	...	9	3	...	...

| | | |

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
District and locality.	Name of Institution.	By whom established, supported and managed.	Character of support	Subjects taught	Names and titles, if any, of Pandits.	Where, and by whom, Pandits last taught, and by whom their titles awarded.	Pupils. Number at date of inspection.	Pupils. Number lodged and boarded by the Association or individual patron.	Pupils. Number lodged and boarded by others.	Pupils. Day-scholars.	Number of pupils sent up to the Title Examination last three years, 1888, 1889, 1890.	Number of pupils passed, 1888, 1889, 1890.	Number of pupils sent up to any local examination, 1888, 1889, 1890.	Number passed.
(25) Hooghly, Chinsura.	Biswanath Chatushpathi.	Babu Bhudeva Mukherjee, C.I.E.	The founder pays the Pandit's salary and the stipends to pupils, and other expenses of the institution.	1. Smriti ... ... 2. Sankhaya. 3. Vedanta 4. Sahitya. 5. Vyakarana. 6. Purana.	Hari Nath Smritibhusan	Bibhagdi; Panchanana Smriteratna and Benares College.	20	13	7	13	...	...	...	...
(26) Cuttack, Puri.	Sanskrit School ...	Maharaja of Balarampur.	Donation of founder and annual grants from the estate of founder.	1. Vyakarana. 2. Sahitya. 3. Abhidhan.	1. Gopi Nath Misra ... 2. Govinda Misra ... 3. Haribardas Sastri ...	1. Puri; by Raghunath Misra. 2. Puri Sanskrit School. 3. Navadwipa; by Jadu Nath Sarbabhauma. The title of Sastri was awarded by his teacher.	51	...	...	51	10	6	...	...

REMARKS.—The *Tol* has been established by Babu Bhudeva Mukhurjee, C.I.E., in the name of his father. He pays the expenses of the *Tol*, which amounts to Re. 50 a month. The Pandit gets Rs. 20 per month and five students receive stipends of Rs. 4 each, and there is a monthly Library allowance of Rs 10. The founder has provided a good pacca building for locating the Tol and lodging the students. Besides these the founder supplies the pupils with utersils and *khots* and mats for bedding, and provides medical aid for both pupils and teachers, and provides for their occasional contingent expenses. The Pandit himself boards four pupils, and three others are boarded by the people of the place. Sometimes the founder also boards extra students. This is one of the best Tols, and the Pandit is the only man who has got four titles from the result of the Title Examination.

REMARKS.—*History of the Puri Sanskrit School.*—In 1865 the late Maharaja Sir Digbijay Singha Bahadur, K.C.S.I., of Balarampur in Oudh, executed a deed in favour of R. W. Shore, Esq., and others, the then Members of the Local Committee of Public Instruction, Puri, appointing them trustees and making over to them Government Securities worth Rs. 5,500 for the formation of a Sanskrit Library and for establishing a Sanskrit class in connection with the Puri Zillah School. In addition to the trust fund the Maharaja also subscribed Rs. 1,300 a year for providing the free board to the pupils of the school, and the subscription has been continued since his death by the Maharani. The class thus formed has been developed into a regular school consisting of three teachers and a servant on salaries amounting to Rs. 57 a month; besides this, stipends amounting to Rs. 55 a month are paid to the pupils. The Government securities now amount to Rs. 12,000 by gradual augmentation of the yearly savings and the income of the school has risen to about Rs. 1,800 a year and the expenditure to Rs. 1,500. The school was under the management of the Local Committee of Public Instruction, Puri, since its establishment, and afterwards transferred to the management of the District Committee of Public Instruction, Puri. The management of the school has since 1888 been transferred to a Managing Committee consisting of five trustees as set forth in the trust executed by the Maharani of Balarampur. The trustee and members of the Committee are:—

1. The Collector:—Member and President.
2. The Senior Deputy Collector:—Member and Secretary.
3. Civil Surgeon.
4. Deputy Inspector of Schools.
5. Chairman of the Municipality.

The school has now been placed under the supervision of the Head Master of the zillah school.

The expenses of the institution are—

		Rs.	
Head Pandit's salary		25	per month.
Second ditto		15	,,
Third ditto		12	,,
Duftry's salary		5	,,
Stipends—	Rs.		
8 at Rs. 3	24 per month.		
7 at ,, 2	14 ,,		
4 at Re. 1½	6 ,,		
11 at ,, 1	11 ,,		
		55	
Total ...		112	per month.

Besides there are the following expenses:—

	Rs.		Rs.
Contingency	19 yearly.	Furniture	24 yearly.
Clerk	50 ,,	House repair	50 ,,
Prize books	20 ,,	Sending students to Cuttack for Title Examination	30 ,,
Library	30 ,,		

The stipends are mainly awarded on the result of the annual class examinations. The higher grade stipends are generally given in the higher classes. This school has now a nice masonry building constructed from the surplus of the school fund. It was founded in 1865 by the Maharaja Sir Digbijoy Sinha, K.C S.I., of Balarampur in Oudh. The school hours are from 10 A.M to 4 P.M., and there is all the regularity and discipline of an English school.

27) Cuttack Dhenkanal	Sanskrit Vidyalaya	Late Maharaja of Dhenkanal.	By the Dhenkanal State.	1. Sahitya . ... 2. Vyakarana.	Kasi Nath Vidyaratna...	Dhenkanal; Mirtunjaya Tarkapanchanana. The title of Vidyratna by the late Maharaja.	8	...	...	...	1	..	4	4

REMARKS.— The *Tol* is now a branch of the Middle English School of the Dhenkanal State, being under the supervision of the Head Master of the School and placed in the same building, which is a very nice one.
The Pandit of the *Tol* gets Rs. 15 per month from the State, and four pupils are getting stipends of Rs. 2 each a month. The *Tol* is managed by the Secretary, Babu Umesa Chandra Sarkar. There are four classes, but only one teacher. It was founded by the late Maharaja Bhagirat Mahendra Bahadur, and was in a very flourishing condition. The number of pupils was then from 40 to 50, and all of them were lodged and boarded at the expense of the Maharaja. The miserable fall in the number of pupils (to only eight) is due to the reduction of the numbers of stipends. The Maharaja of the State being a minor, the State is under the management of the Commissioner of the Orissa Division.

CALCUTTA,
The 7th September 1891.

MAHESACHANDRA NYAYARATNA,
Principal, Sanskrit College.

APPENDIX C.

INSTITUTIONS ESTABLISHED FOR CONDUCTING SANSKRIT EXAMINATIONS.

No. 1—*The Dacca Sárasvat Samáj.*

The Sárasvat Samáj was established in the year 1878, with the object of promoting Sanskrit learning in *tols* in general, and in those of East Bengal in particular, by offering titles, scholarships, and prizes to pupils, and rewards to teachers, on the result of certain examinations held annually, and also by the gratuitous distribution among *tols* of a Bengali paper partly literary and partly devoted to the discussion of various subjects of practical importance, calculated to enlighten the students in *tols*.

The Pandits of East Bengal (viz, Dacca, Faridpur, Barisal, Mymensingh, Tippera, Noakhali, Chittagong, and Sylhet) are alone eligible for membership of the Samaj. There are 181 members at present. Pandit Prasannachandra Tarkaratna is the President of the Samáj, and Pandit Prasannachandra Vidyáratna, a Professor of the Dacca College, is its Secretary.

The Samáj has a Managing Committee and office of its own in a good two-storied rented house, and a clerk and a peon, and is regular in keeping accounts and records. It has also a press, which is the free gift of Babu Raghunáth Dás, and from this press issues a weekly paper called *Sárasvat Patra*, conducted by a paid Editor and Sub-Editor.

The Sámaj always adheres to its rules in conducting its business. The examinations held annually under the auspices of the Samáj are respectively styled the first-year examination, the second-year examination, the third-year examination, and the final or title examination.

The subjects of examination are—

1. Nyáya.
2. Smriti.
3. Sáhitya.
4. Vyákarana.
5. Vádártha.
6. Jyotisha.
7. Purána
8. Áyurveda.

The subjects which the candidates took up during the last three years were Nyáya, Smriti, Sáhitya, and Vyákarana. The books prescribed for the various examinations are given below:—

Nyaya (Philosophy).

Title Examination.

1. Vyadhikaranadharmávachhinnabháva.
2. Kevalánvayi.
3. Sámánya-Nirukti.
4. Savyabhichára.
5. Avayava.
6. Anumiti.
7. Pakshatá.
8. Kusumánjali-Káriká.
9. Tarka.

Third-year Class.

1. Sámánya-Nirukti.
2. Avayava.
3. Kevalánvayi.
4. Savyabhichára.
5. Kusumánjali-Káriká.
6. Gautama-Sútra.

Second-year Class.

1. Pakshatá.
2. Viseshavyápti.
3. Avachhedakatva-Nirkti.
4. Vyáptanugama.

First-year Class.

1. Bhásháparichheda.
2. Vyáptipanchaka.
3. Siddhánta-lakshana.

Vadartha (Logical Grammar).

Title Examination.

1. Ákánkshá. } Máthuri.
2. Asatti. } Máthuri.
3. Yogyatá. } Máthuri.
4. Tátparya. } Máthuri.
5. Savda-Sakti-Prakásiká.
6. Saktiváda.
7. Prathamádi-Vyutpattiváda.
8. Dvitiyádi-Vyutpattivada.
9. Vidhi-Svarúpa.
10. Káraka-Chakra.

Smriti (Hindu Law).

Title Examination.

1. Tithitattva, Práyaschittatattva, Udváhatattvá, Suddhitattva, Vyávaharatattva, Málamasatattva, Áhnikatattva and Sráddhatattva.
2. Práyaschittaviveka.
3. Sráddhaviveka.
4. Dayabhága.
5. Dattaka Chandriká.

Third-year Class.

1. Tithitattva, Udváhatattva, Malámásatattva, Práyaschittatattva, and Suddhitattva.
2. Manu Sanhitá.

Second-year Class.

1. Tithitattva, Udváhatattva, Práyaschittatattva, and Malamásatattva.
2. Manu Sanhitá.

First-year Class.

1. Tithitattva, Udváhatattva, and Práyaschittatattva.

Sahitya (Literature).

Title Examination.

1. Kirátárjjuníya.
2. Sisúpálvadha.
3. Naishádha.
4. Meghádúta.
5. Kádamvarí.
6. Dasakumára.
7. Sakuntalá.
8. Uttararáma Charita.
9. Mrchhakatika.
10. Mudrá-rákshasa.

Third-year Class.

1. Vyákarana—Kalápa or Mugdhabodha.
2. Sáhitya—Kirátárjjuníya, Sisúpálavadha, Uttara-Charita, and Sakuntalá.
3. Alankára—Kávyádarsa.

Second-year Class.

1. Vyákarana—Kalápa or Mugdhabodha.
2. Sáhitya—Raghuvansa, Bhattikávya, and Ratnaváli.
3. Alankára—Kavyádarsa.

First-year Class.

1. Vyákarana—Kalápa or Mugdhabodha.
2. Sáhitya—Rijupátha Hitopodesa, Dhritaráshtravilápa, and Dhruvopákhyána.

Vyakarana—(Grammar).

Title Examination.

1. Sandhi, Chatushtaya, Akhyáta, and Kridbritti.
2. Parisishtá—Sandhiprakarana, and Dhátu-Sutra.
3. Panji and Kavirája of Dhátu-Sutra and Six Karakas.
4. Panji and Kavirája of Namaskáraváda.

Purna.

Title Examination.

1. Srimadbhágvata.
2. Mahábhárata.
3. Ramáyana.
4. Vishnupurána.
5. Márkandeya-Purana).

Ayurveda—(Medical Science).

Title Examination.

1. Nidána.
2. Chakrapáni-Sangraha.
3. Rasendra-Sára-Sangraha.
4. Susruta.
5. Paribhásha.
6. Dravya-Guna.
7. Bháva-prakása.
8. Ratnamálá-Abhidhána.

Jyotisha—(Astronomy and Astrology).

Title Examination.

1. Súryya-Siddhánta.
2. Bháswati
3. Siddhánta-Rahasya.
4. Dina-Chandriká.
5. Koshthi-Pradípa.
6. Suddhi-dipiká.

The examination is conducted by means of written papers. The title examination is held for three days, the third and second-year examinations for two days, and the first-year examination for one day. The answers have to be written in Sanskrit in all the examinations except the first-year examination, in which candidates have the option of answering the questions in their own vernacular or in Sanskrit.

Examiners are appointed from various parts of Bengal, such as Nadiá, Calcutta, Burdwan, Hooghly, &c. In order to pass, a candidate must secure at least one-third of the total number of marks, and 50 per cent for being placed in the first division.

The following is a tabular statement of the results of the various examinations during the last three years:—

Subject.	Name of Examination.	1888.		1889.		1890.		Total number of candidates during the three years.	Total number of candidates passed during the three years.	Remarks.
		Number of candidates.	Number passed.	Number of candidates.	Number passed.	Number of candidates.	Number passed.			
Nyáya ...	1st-year examination...	9	9	3	1	13	6	25	16	
Do. ...	2nd-year ditto ...	1	1	1	...	...	...	2	1	
Do. ...	3rd-year ditto ...	1	1	2	2	1	1	4	4	
Do. ...	ditto ...	1	...	2	1	1	1	4	2	
Smriti ...	1st-year ditto ...	15	15	10	10	14	14	39	39	
Do. ...	2nd year ditto ...	13	10	15	13	5	5	33	28	
Do. ...	3rd-year ditto ...	10	10	6	6	9	9	25	25	
Do. ...	Title ditto ...	1	1	1	1	8	6	10	8	
Vyákarana and Sáhitya (Grammar and Literature)										
Do. ...	1st-year ditto ...	88	31	51	28	66	18	205	77	
Do. ...	2nd-year ditto ...	41	27	36	22	31	14	108	63	
Do. ...	3rd-year ditto ...	11	8	15	9	16	12	42	29	
Do. ...	Title ditto ...	17	12	18	10	31	11	66	33	
	Grand Total ...	208	125	160	103	195	97	563	325	

Successful candidates at the title examination obtain titles, and get rewards varying from Rs. 8 to 10, their teachers being rewarded with the same amounts. Titles are awarded at public meetings (called convocations) attended by the Pandits, and the European and native gentry of the place.

The best students among those passing in the first division at the 3rd-year examination in Nyáya or Smriti and Vyákarana get scholarships of Rs. 3 and Rs. 2 a month, respectively, for a year, the others getting rewards varying from Rs. 4 to Rs. 5.

The first student among those who pass in the first division, the 2nd and 1st-year examinations, gets a monthly scholarship of Re. 1; to the others placed in that division, rewards varying from Rs. 2 to Rs. 4 are given.

The teachers in every case get double the amount of rewards granted to students in the 3rd, 2nd and 1st-year examinations. Where no prize is awarded to a passed student, the teacher gets a prize varying from Re. 1 to Rs. 4.

The amount of scholarships granted last year was Rs. 156, the amount expended on account of prizes to pupils was Rs. 228-8, and the rewards granted to teachers amounted to Rs. 442.

An annual grant of Rs. 50 is given by Babu Jogendrakisor Ray Chaudhuri of Rámgopalpur for distribution under the name of "Kásikisor prizes" among the best students in the title examination in the various subjects. The amount granted to students last year ranged between Rs. 8 and 18. Every *tol* sending up candidates to the Sárasvat Samáj Examination gets for a year a copy of the *Sárasvat Patra* gratis and post-free.

The Samáj received the following donations at its establishment, and subsequently:—

		Rs.
1.	The Kundu Babus of Bhagyakul	3,000
2.	The Mahárání Svarnamayi	1,000
3.	Rájá Suryyakanta Acharyya Chaudhuri	500
4.	His Highness the Mahárájá of Tippera	5,000
5.	Babu Raghunáth Dás for the purchase of the press ...	1,500
	Total ...	11,000

Out of this, the sum of Rs. 8,000 has been kept as a reserve fund, and is in the hands of Rájá Rájendra Náráyan Ráy Báhádur, of Bhowal, carrying interest at 9 per cent. per annum.

The fixed annual income of the Samáj is as follows—

	Rs.
The Bhágyakul Kundu Babus	500
Rájá Rájendra Náráyan, Ráy Báhádur, of Bhowal	500
Ditto for the press	360
Babu Jágendra Kisor Ráy Chaudhuri of Mymensingh as Kásikisor prize	50
Government grant. (A third part is granted to the Samáj to pupils and two-thirds to teachers)	500
Interest on Rs. 8,000 @ 9 per cent. per annum from the Rájá of Bhowal	720
Total ...	2,630

Accounts of the past year.

Receipts.	Rs.	A.	P.
The Bhágyakul Kundu Babus	500	0	0
Rájá Rájendra Náráyan Ráy of Bhowal	500	0	0
Ditto for the press out of Rs. 360	268	7	9
Ditto special donation for distribution among the pandits	500	0	0
Government grant ...	500	0	0
Interest on Rs. 8,000 from the Rájá	1,020	0	0
Kásikisor prize	50	0	0
Income from the press ...	430	8	0
Miscellaneous	5	0	0
Refund	0	14	0
Balance of previous year ...	2,546	14	4½
Total income ...	6,321	12	1½

Disbursements.	Rs.	A.	P.
Scholarships	78	0	0
Rewards to pupils ...	204	8	0
Do. to pandits ...	443	0	0
Gifts to pandits at the anniversary of the Samája ...	514	14	3
Remuneration to examiners ...	151	12	0
Examination expenses ...	98	4	3
Establishment ...	138	8	0
Convocation charges ...	67	0	0
Petty contingencies ...	28	5	6
For Sárasvata Patra ..	643	7	9
Stationery	15	13	6
Office Rent	140	0	0
Furniture	31	14	0
Total expenditure ...	2,555	7	3
Cash in balance	3,766	4	10½
Total ...	6,321	12	1½

Ráy Abhayachandra Dás Báhádur and Babu Kaliprasanna Ghosh, Chief Manager to the Rájá of Bhowal, who have always taken a warm interest in the well-being of the Samája are auditors of the accounts.

The Samáj commands the respect of the public. It owes its prosperity to its influential energetic, and intelligent Secretary, Pandit Prasanna Chandra Vidyáratna.

The result of the examinations held by the Samáj in 1891 is appended :—

1891.

Subject.	Number of candidates.	Number passed.
Nyáya.		
Title examination ...	1	1
3rd-year ditto ...	2	1
2nd-year ditto ...	...	...
1st-year ditto ...	13	6
Total ...	16	8
Smriti.		
Title examination ...	8	6
3rd-year ditto ...	9	9
2nd-year ditto ...	5	5
1st-year ditto ...	14	14
Total ...	36	34

Subject.	Number of candidates.	Number passed.
Literature and Grammar.		
Title examination ...	30	11
3rd-year ditto ...	16	12
2nd-year ditto ...	31	14
1st-year ditto ...	66	18
Total ...	143	55
Ayurveda		
Title examination ...	1	...
Grand total ...	196	97

No. 2.—The Bihár Sanskrit Sanjivan.

This Sabhá was established at Bankipur on the 1st of April 1887, with the object of promoting Sanskrit learning in Bihár by means of holding annual examinations and fixing the course of studies. The Sabhá holds two preliminary examinations only, viz, the First and Middle examinations in order to prepare students for the final Title examination held by Government. The holding of a separate final examination is considered by the Sabhá quite unnecessary, as there is the Government Title examination which fully serves the purpose, and as it is thought desirable that the final examination should be the same throughout Bengal.

The subjects of the first examination are—Vyákarana, Chhándas, Abhidhána, and Kávya forming one course; while there are four courses for the Middle examination, viz., (1) Vyákarana, (2) Kávya, (3) Jyotisha, (4) Nyáya. Hindi and elementary English are optional subjects in all the courses of both the examinations. The text-books of the different courses are given below:—

First Examination.

Sanskrit.

1. Vyákarana—Laghukaumudi or Sárasvata and Chandriká.
2. Chhandas—Srutabodha.
3. Sáhitya and Kosha (Lexicon)—Hitopadessa, Raghuvansa, and Amarakosha.

English.

1. Any English Grammar.

Hindi.

1. Vyákarana- Bhásháprabhákara.
2. Sáhitya—Uttara-Kánda (Rámáyana), Hindi translation of Mudrá-Rakshasa.

Middle Examination.

Sanskrit.

1. Vyákarana—Paribháshendusekhara.
2. Sáhitya—Kumára-Sambhaba, Kirátárjuníya, Mágha, Sakuntalá, Kádamvarí. Alankára—Sáhitya-darpana.
3. Dharma Sástra—Manusmriti.
4. Chhandas—Srutabodha and Brittaratnákara.

English.

General knowledge of English Grammar.

Hindi.

1. Vyákarana—Bhásáprabhákara.
2. Sáhitya—Uttara-Kánda (Rámáyana), and Satya-Harisachandra.

Jyotisha.

Lílávatí, Rekháganita. Nílakanthí, Muhurttachintámani. Laghujátaka, Párásarí, and Jaimini Sùtra.

Nyáya.

Tarka-Sangraha, Muktávalí Máthuri-panchalakshaní and Siddhántalakshaña.

The examinations are conducted by means of written papers, the examiners being selected from among the distinguished Pandits of Bihár. In order to pass the first examination, a candidate must obtain one-third of the full marks in each subject, except English, in which one quarter is required. Those obtaining, out of a total of 320 marks, 200 and upwards are placed in the first division, and those obtaining not less than 160 in the second. At the Middle Examination the total number of marks is 420; 210 and 168 being respectively required for passing in the first and second divisions. Scholarships tenable for two years are awarded to successful students passing in the first division at the rate of Rs. 3 a month for the First Examination, and at the rate of Rs. 4 or 3 for the Middle Examination. There are also a few prizes of books, which are awarded to deserving students who fail to secure any of the scholarships. To some of the successful students, medals are also awarded by private gentlemen.

The following is a statement showing the result of the three previous examinations:—

Year.	Prathama Parikshá.						Madhyama Parikshá.						Remarks.
			Passed.						Passed.				
	Applied.	Present.	First division.	Second division.	Total.	Number of scholarship-holders.	Applied.	Present.	First division.	Second division.	Total.	Number of scholarship-holders.	
1888-89 ...	84	65	12	19	31	5	...	..	...	...	...	...	No Madhyama Parikshá was held this year.
1889-90 ..	69	51	1	5	6	1	51	25	4	6	10	4	A silver medal to the best candidate at the Prathama, and a silver watch to the best candidate at the Madhyama Parikshá.
1890-91 .	41	34	4	7	11	4	45	38	18	3	21	6	One silver medal for Prathama and two for Madhyama Parikshá.
Total up to date .			17	31	48	10			22	9	31	10	

The President of the Sabhá is the Inspector of Schools, Bihár Circle; Pandit Siva Náráyana Trivedí is its Vice-President; and Pandit Ambikádatta Vyás is its Secretary. Some of the distinguished Pandits and other gentlemen of Bihár, who have a genuine love for Sanskrit learning, are among its members. The following gentlemen are its patrons:—

The Hon'ble Sir Charles Elliott, K C.S.I., *Lieutenant-Governor of Bengal.*
The Hon'ble Sir Alfred Croft, K.C I.E., *Director of Public Instruction.*
C. C. Stevens, Esq., B.A. *Commissioner, Patna.*
C. C. Quinn, Esq , *Commissioner, Bhágalpur.*
G. A. Grierson, Esq., *Magistrate, Gaya.*
C. H. Tawney, Esq., M.A., *Principal, Presidency College.*
His Highness the Maharájá of Darbhanga.
His Highness the Maharájá of Dumraon.
His Highness the Maharájá of Bettiah.
His Highness the Maharájá of Hatwa.
Maharájá of Gidhaur.
Maharájá Padmananda Singh of Banaili.
Rájá Rameshwara Sinh of Rajnagar.
Rájá Harballabh Sing Bahadur of Sonbarsa.
Rájá Ramnáráyan Sing of Khaira.
Babu Hári Mohan Thakur Rái Báhádur of Bhágalpur.
Mahamahopadhayaya Mahesa Chandra Nyáyaratna, C.I.E., *Principal, Sanskrit College, Calcutta.*

The Samáj gets a Government grant of Rs. 500 annually, on the condition that Rs. 1,200 be raised by private subscriptions and donations every year to meet the expenses of the Sabhá. "The funded capital of the Sanjívan is now on this date Rs. 8,000 in Government security, and in cash Rs. 916 deposited in the Bank of Bengal and Savings Bank. In 1890-91 the total expenditure was only Rs. 518-4." Dr. Martin says that "the payments did not come up to a high figure, as scholarships, on account of success at the Madhyama Paríkshá, were not awarded in 1890-91 and in former years, and the success at the Prathama Paríkshá was not so good as to warrant the award of the full complement of scholarships allotted for that examination.

The place of business of the Sabhá is the office of the Inspector of Schools, Bihár Circle, where its records are also kept. Dr. Martin, Inspector of Schools, Bihár Circle, who is the *ex-officio* President of the Sabhá, takes great interest in its welfare and advancement, while the clerical staff of his establishment render much valuable assistance by gratuitous work. The Secretary of the Sabhá, Pandit Ambikádatta Vyás is an energetic and learned man, to whose exertions the present position of the Sabbá is mainly due. He takes a warm interest in its affairs, and is unremitting in his exertions to place the Sabhá on a firmer footing. The Commissioner of the Division and the Inspector of Schools, Bihár Circle, take great interest in its welfare.

No. 3.—*The Boáliya Dharma-Sabhá.*

The Boáliya Dharma-Sabhá was founded in 1292 B.S. (1866 A.D.) by the respectable Hindus of the district, including Maharájás, Rájás, zamindars, and pleaders, with the object of helping the spread and maintaining the purity of the Hindu religion. At the monthly and annual meetings of the Sabhá, lectures on religious subjects are delivered, and religious books are read; and all questions on religious matters referred to for opinion are disposed of. The Sabhá, with a view to encourage Sanskrit learning, introduced in 1291 B.S. (1884 A.D.) the system of holding annual examinations in Sanskrit, and inviting Pandits at their annual meetings to enlighten them with discourses on the Hindu religion.

In 1294 B.S. a *tol* under Pandit Srikánta Smritiratna was established in connection with the Sabhá; to this *tol* the Sabhá bestows a monthly grant of Rs. 10. The members of the Sabhá number 39, of whom 2 are Rájás, 13 pleaders, 11 mukhtárs, 6 pandits, 3 zamindars, 2 doctors, and 2 Government servants.

There is an Executive Committee, consisting of the following gentlemen:—

Rájá Ranges Narayan Ray Bahadur, *President.*
Babu Bhuban Mohan Maitra, pleader, *Vice-President.*
„ Hari Charan Maitra, pleader, *Secretary.*
„ Ramjaya Bagchi, mukhtár, *Secretary and Treasurer.*
„ Kali Prasanna Acharyya, pleader, *Assistant Secretary.*
„ Umes Chandra Chaudhuri, pleader, *Assistant Secretary.*
„ Purna Chandra Goswami, mukhtár, *Auditor.*

Pandit Ramtaran Tarkaratna is the *Acháryya* of the Sabhá, and his principal duty is to recite the Hindu scriptures and to expound their sense.

There are two standards of examination—higher and lower. The examinations are annually held on the day of the *Dole Púrnimá* and the following day.

The subjects for examinations are Vyákarana (Grammar), Sáhitya (Literature), Smriti (Hindu Law), Nyáya Philosophy, Vedánta Philosophy, Ayurveda (Hindu medicine) and Jyotisha (Astronomy and Astrology).

The following is a list of text-books prescribed in the different subjects:—

For the lower standard.

Vyákarana.

Dictionary of roots, and any Vyákarana, with 5 cantos of Bhattikávya.

Sáhitya.

Raghuvansa, Kumárasambhava, Ritusanhára, Sakuntalá and Mrichchhakatika.

Smriti.

Tithitattva, Udváhatattva, Práyaschittatattva, Dáyatattva, and Suddhitattva.

Nyáya.

Siddhántalakshana, Pakshatá, Viseśha—Vyápti Vyádhikárana-dharmávachhinnabháva and Avachhedaktattwa-Nirukti.

Vedánta.

Vedántasára, Panchadasi, and Vedántaparibháshá.

Ayurveda.

Nidána, Dravya-guna, Ayurvedaparibháshá, and Sangraha.

Jyotisha.

Jyotishtattva, Siddhántarahasya, Dinachandriká and Dípiká,

For the higher standard.

Sáhitya.

Kirátárjjuníya, Naishadha, Uttara-Rámacharita, Venisanhára, and Mágha.

Smriti.

Málámasatattva, Sraddhatattva, Ekádasitattva, Dáyabhága, and Sráddhaviveka.

Nyáya.

Sámánya-Nirukti, Satpratipaksha, Savyabhichara, Avayava and Muktiváda.

Vedánta.

Sárirakasutra, Kathopanishat, and Mandukopanishat.

Ayurveda.

Susruta, Charaka Bábhat-Nidána, and Nádivijnána.

Jyotisha.

Vrihatjjátaka, Siddhánta Siromani, Lilávatí and Súrya Siddhánta.

The examinations are conducted by means of written papers. The examiners are selected from among the Pandits of Bengal and of Benares. Candidates come from several districts, such as Murshidabad, Birbhum, 24-Parganas, Nadia, Pabna, &c. In order to pass, a candidate must obtain 40 per cent. of the total marks; for a place in the first and second Divisions, 60 and 50 per cent. are respectively required. The results of the examinations are published two months after they are held, in the Sabhá's own paper, *Hindu Ranjiká*. All passed candidates get certificates, and the best student in each subject gets a reward varying from Rs. 15 to Rs. 20, his teacher also getting a similar reward. Those who pass the higher examination in the first division receive titles from the Sabhá. The Sabhá also sends some of the best students to study at Benares at its own expense.

A tabular statement of the results of the last three years (1295-97 B.S., *i.e.* 1889-91) is given below:—

Subject.	1295 B.S. 1889.					1296 B.S. 1890.					1297 B.S. 1891.				
	Number applied.	Number appeared.	Number passed. First division.	Number passed. Second division.	Number passed. Third division.	Number applied.	Number appeared.	Number passed. First division.	Number passed. Second division.	Number passed. Third division.	Number applied.	Number appeared.	Number passed. First division.	Number passed. Second division.	Number passed. Third division.
LOWER STANDARD.															
Sáhitya	..	..	...	...	...	1	1	...	...	..	..	...	..	...	.
Smriti	3	3	...	1	2	...	...	.	...	...	...	2	1	1	1
Vedánta	..	..	...	...	..	...	...	...	...	...	...	2	1	...	1
Nyáya	2	2	2	...	...	...	...	..	...	...	...	...	...	...	.
Ayurveda	1	1	.	...	...	1	1	..	...	...	...	...	...	...	.
Vyákarana...	10	10	...	1	...	11	11	...	...	1	...	3	.	2	.
HIGHER STANDARD.															
Sáhitya	2	2	...	..	...	2	2	2	...	...	..	4	...	...	2
Smriti	.	...	...	...	...	...	...	...	...	...	...	3	...	...	2
Vedánta	..	...	.	...	...	..	...	.	...	...	..	..	...	.	...
Ayurveda	1	1	1	...	...		..				.	...	.	.	.
Total ...	19	19	3	2	2	15	15	2	...	1	2?	15	2	3	9

Pandits of different places are invited at the annual assembly of the Sabhá; their Vidáyás (Money-gifts) and travelling expenses (ranging from Rs. 300 to Rs. 500) are paid by the Sabhá. The Sabhá also pays the travelling expenses of almost all the examinees.

There is no permanent fund of the Sabhá, but there are annual and monthly subscriptions which vary from year to year.

The account of the year 1295-96 is given below:—

Receipts.

	Rs.	A.	P.
Monthly subscriptions	176	3	0
Donations	698	2	0
Income from the *Hindu Ranjiká*	1,118	3	6
Income from the press	2,129	2	6
Miscellaneous	23	5	9
Balance from the last year's account	19	1	9
Total ...	4,164	2	6

Disbursements.

Vidáyás to Pandits during the anniversary	450	8	0
Allowance to Acháryya and grant to *tols*	632	8	0
Vidáyás to Pandits	14	0	0
Building, construction and repair	109	4	6
Expenses for the Sanskrit examination	224	14	9
Paper	792	2	6
Establishment	1,538	9	0
Expenditure for the press	389	11	0
Total ...	4,151	9	9
Total Income ...	4,164	2	6
Total Expenditure ...	4,151	9	9
Balance ...	12	8	9

The following is a statement of the average annual receipts and disbursements of the Sabhá:—

Receipts.					Disbursements.						
Income from the Press.	Monthly subscriptions.	Donations.	Miscellaneous.	Total.	Allowance to Acharyya and establishment charges.	Grant to *tols*.	Assistance rendered to the students studying at Benares.	Vidáyás to Pandits.	Assistance to Dole.	Expenses for the holding of the examination and travelling, &c., to pupils.	Total.
1	2	3	4	5	6	7	8	9	10	11	12
Rs. 1,053	Rs. 150	Rs. 787	Rs. 26	Rs 2,016	Rs. 576	Rs. 120	Rs. 24	Rs. 524	Rs. 325	Rs. 427	Rs 1,996

The Sabhá possesses a good building, a press, and a newspaper, called the *Hindu Ranjiká*, of its own. All Hindus of the district, and particularly the Executive Committee, take lively interest in the welfare of the Sabhá.

No. 4—The College of Pandits.

At Nadia, a society named in English "The Association for the advancement of Sanskrit Learning and the College of Pandits, Nadia," and in Sanskrit or Bengali "Navadwip Sanskrit Vidyávivardhini Bidagdhajanani Sabhá" (নবদ্বীপ সংস্কৃত বিদ্যাবিবর্দ্ধিনী বিদগ্ধজননী সভা) was formed in 1885-86.

The object of the Sabhá is stated in its report for the year 1888-90 to be "the advancement of Sanskrit learning and the encouragement of Pandits and pupils engaged in the study of Sanskrit."

According to the Report marked A and enclosed herewith, printed by Messrs. Mukerjee and Co. (Calcutta Press, 91, Radhabazar, and 67, Nimtala Ghat Street), "the following

are the names of the President, Registrar, Joint-Registrar, and Assistant Registrar of the Association for the Advancement of Sanskrit Learning and the College of Pandits, Nadia :—

Sri Kumar Indra Chandra Swami, Nyáyapradípa, President.
Sri Mohendra Nath Vidyáranya Bhattácharyya, M.A., B.L., Registrar.
Sri Jogendranath Smártasiromani, M.A., D.L., Joint-Registrar.
Sri Dámodar Mukhopádhyáya Vidyánanda, F.R.A.S., Assistant Registrar.

According to the same report, the Council of the College of Pandits, Nadia, consists of the undermentioned gentlemen :—

"Máhámahopádhyáya Bhuban Mohan Vidyáratna, Principal and Professor of Nyáya.
Pandit Raj Krishna Tarkapanchánana, Professor of Nyáya.
„ Jadu Nath Sárvabhamma, do. do.
„ Madhusúdana Smritiratna, do. Smriti.
„ Krishna Nath Nyáyapanchána, do. do.
„ Lálmohana Viddyávagísa, do. do.
„ Mathurá Náth Padaratna, do. do.
Rájá Indra Chandra Singh, Nyáyapradipa, President.
Babu Mohendra Nath Bhattacharyya, M.A., B.L., Secretary."

The list of Fellows of the College of Pandits, Nadia, comprising 102 members, as given in the Report marked A, includes the names of most of the best Pandits of Bengal. The Report marked B, printed at the same press in the same year, bearing the same date (21st July 1890), differs from the Report marked A, in the following respects :—

1. There is no Joint-Registrar, and Sri Jogendra Nath Smártasiromani (the Joint-Registrar of Report A), has been designated Assistant Registrar, while the name of Sri Damodah Mukerjee Vidyánanda (the Assistant Registrar of Report A) does not occur at all.

2. The list of Fellows of the College of Pandits, Nadia, contains 39 names only (against 102 of Report A), and is confined not to Bengal Pandits alone, but includes the names of some Pandits of Bombay, Puri, Hattoras, Benares, Mithilá, &c.

3. There are 122 names in Report B in the list of "Members," while there is no mention of members in Report A.

4. Sri Mahendra Nath Vidyáranya is designated as the Registrar of the Council (or Executive Committee) of the College of Pandits, while in Report A he is named the Secretary of the Council. In a Bengali Report marked C of the same year, there are mentioned only 29 Sabhásadas (Fellows) and 120 Sabhyas (Members).

Certain names are found in A which are not found in B and C, while certain names are included in B and C which have not found a place in A. As an instance may be mentioned a name from Nadia itself, viz., that of Pandit Jadunáth Tarkaratna, which is given in A, but has found no place in B and C. No Pandit of that name is known in Nadia. The names of Pandit Kálicharan Tarkálankár and Pandit Párvatínáth Tarkasiddhánta are given under Faridpur, but there are no such pandits known in Faridpur.

The reports do not say what the duties of the Fellows and Members are, and in fact the Fellows and Members are merely ornamental. Several of the Fellows and Members, including some Nadia Pandits, have told me that they even received no intimation of their election. The Bengáli report contains at page 7 under the head of "Rules for the election of Fellows and Members," a rule to the effect that at the general meetings of the Association, the Fellows may express opinions as to the working of the Association, but that the working of the Association will be conducted according to the judgment of the Executive Committee. There is again no mention of the duties of the Principal and the several Professors. No college at all exists in Nadia other than independent *tols* (as in other parts of Bengal), each under the sole management of a single pandit.

The Association meets at Navadvip only once a year during the cold weather. At these annual meetings several pandits are invited. The meeting of the Associations lasts for three days. On the first day the meeting opens with a speech, and the results of the previous year's examinations are given out, and rewards both to pupils and their teachers and titles to the successful candidates of the final or title examination are given. The rewards varied last year from Rs. 8 to Rs. 25. Those that get titles are also awarded a gold ring each, on which their respective titles are engraved. On the second day of the meeting there is a (Vichára) or disputation, such as generally takes place at assemblies of pandits on the occasion of sráddhas, marriages, &c. The Registrar, Babu Mahendra Nath Bhattacharyya says: "The highest rate of *vidáyas* to pandits from other parts of the country was Rs. 75, and the lowest Rs. 20 The pandits of Nadia received shawls and presents besides after the conference was over."

The annual examinations under the auspices of the Association take place on the second day and third day of the meeting. "No fees are charged from the pupils. All pandits and pupils are paid their travelling allowances and lodged and fed during their stay in Nadia." All the different examinations extend over two days, and are conducted by means of written papers. The best Pandits of Bengal are appointed to conduct the examinations. In order to pass, a candidate must obtain 25 per cent. of the marks in each paper, and 33 per cent. in the aggregate, 40 per cent and 50 per cent in the aggregate entitling a candidate to a place in the second and first divisions respectively.

The rules for examinations under the Association are to be found at page 3 of the annexed reports. The subjects of the various examinations and the list of text-books are to be found at pages 9 to 12 of the same reports.

The following is a tabular statement of the results of the various examinations held during the years 1887, 1888, and 1889, corresponding to the Bengáli years 1293, 1294, and 1295 B.S. The result of the last examination, which took place in December 1890, is not yet known. I have been informed that the answer papers of the candidates were forwarded to the examiners in May last:—

Subject for examination.	Name of examination.	1293 B. S. No. of candidates.	1293 B. S. No. passed.	1294 B. S. No. of candidates.	1294 B. S. No. passed.	1295 B. S. No. of candidates.	1295 B. S. No. passed.	Total number of candidates during the three years.	Total number passed during the three years.	Remarks.
Grammar and Literature.	Preliminary examination.	11 6	6 6 5	2 6	1	9 5	10			* The statement of Pandit Sarvesvar Bhattácharyya, one of the honorary office bearers of the Sabha, gives 6 as the number passed.
	Middle examination.	Grammar Literature 17	0	Grammar Literature 8	2 5*	Grammar Literature 14	1 13†	39	29	† Sarveswar's statement gives 11 as number passed.
	Final examination		5		2		2			
Smriti.	Preliminary examination.		7		8		4			
	Middle examination.	12	1 9	12	1 9	15	5 10‡	39	28	‡ Sarveswar's statement give 11.
	Final examination		1		0		1			
Nyaya.	Preliminary examination.		1	3	2		5			
	Middle examination.	3	2 3	0 3	0 2	6	1 6	12	11	
	Final examination		0	0	0		0			
Purana.	Bhagavata	1	1	0	0	3	3	4	4	

During these years the following four subjects were taken up by the candidates:—(1) Grammar and Literature, (2) Smriti, (3) Nyáya (preliminary and Middle examinations), and (4) Bhágavat (Purána). None of the candidates took up the higher subjects, such as the title examination course for Nyáya, Vedánta, &c.

Seventy-two candidates out of 94 passed, including 11 out of 12 in Nyáya. The candidates that came up for the examinations were mostly students of Navadvip and its neighbourhood, viz., the villages of Samudragar, Bilvapushkarini, Purvasthali, and Kalna.

According to Rule 5 of the "Rules for Examination," the undermentioned gentlemen received honorary titles as noted below:—

Names.	Titles
Kumár Indra Chandra Sinha, *President*	Nyáya Pradípa (a new-coined title.)
Babu Mahendra Náth Bhattacharyya, M.A., B.L. *Registrar* ...	Vidyáranya (a title that used to be given to eminent scholars among ascetics).
Babu Damodar Mukerjee, *Assitant Registrar*	Vidyánanda (a title usually given to *Advaitavádins*).

The following is an abstract account of last year's receipts and disbursements sent by Babu Mahendra Nath Bhattacharyya:—

1890-91.

Receipts.	Rs.
Rája Indra Chandra Singh's subscription	1,200
Donation on account of the grand conference of Pandits	850
Maharajkumar Nilkrishna Bahadur's subscription for a prize to the best student in Srimadbhágvata ...	20
Total ...	2,070

Disbursements	Rs.
Presents to pandits and diet, &c. ...	1,529
Prizes	225
Travelling allowances of pandits and pupils, &c.	552
Printing charges	224
Telegram and miscellaneous contingencies	140
Establishment charge	180
Total ...	2,850
	2,070
Balane met by Babu Mahendra Nath Vidyáranya	850 (?)

The above, however, does not tally with the following, which has been sent by Babu Sarvesvar Bhattacháryya (an honorary office-bearer of the Sabhá :—

Receipts.	Rs.	*Disbursements.*	Rs.
Kumar Indra Chandra Sinha ...	2,050	Vidáyas to Pandits	1,900
Maharájá Harendra Krishna Dev Bahadur	20	Rewards to successful candidates and their teachers ...	300
Babu Mahendra Nath Bhattacharyya	700	Printing charges for the report	200
		Travelling expenses to candidates	100
		Fooding charges to Pandits	270
Total ...	2,770	Total ...	2,770(?)

The Association has no permanent funds, nor a building of its own. Its meetings and examinations are held in Babu Mahendra Nath Bhattacharyya's premises. The President, Kumar Indra Chandra Sinha, pays the very handsome subscription of Rs. 1,200 annually, and last year paid Rs. 850, in addition to this sum, for the expenses of the annual meeting. I learn from Babu Mahendra Nath Bhattacharyya, the Secretary, that since the establishment of the Association he himself has "paid from Rs 700 to Rs. 800 annually towards the expenses of the Sabhá." He is the soul and spirit of the Association, which owes its existence entirely to his efforts.

Three reports of the Association, marked A, B, and C, and two forms of certificates issued by the Sabhá, are enclosed.

No. 5.—The *Bhátpárá Parikshá Samáj.*

The Samáj was established in 1890 for the encouragement of Sanskrit learning by means of examinations. All Bhátpárá Pandits are its members. Mahámahopádhyáya Rakhaldás Nyáyaratna is its President, and Pandit Panchánana Tarkaratna, Secretary. Mahámahopádhyáya Mahesa Chandra Nyáyáratna, C.I.E., is the তত্ত্বাবধায়ক (Superintendent).

The following subjects are prescribed for the examinations :—

Vyákarana (Grammar), Sáhitya (Literature,) Smriti (Hindu Law), Nyáya (Philosophy), Vedánta and Sánkhya Pátanjala. Two examinations are held in each subject, except in Nyáya, in which four examinations are held. All these examinations are considered as tests preliminary to and preparatory for the Government Title examination, the Samáj considering it unnecessary to hold a separate final examination for awarding titles.

The following is a list of the text-books in the different subjects :—

VYAKARANA.

(*First examination.*)

Any Vyákarana—Sandhi, Savda. and Dhatu.

(*Middle examination.*)

Any Vyákarana—Whole.

SAHITYA.

(*First examination.*)

Raghuvansa, Bhattikávya, and Kumársambhava.

(*Middle examination.*)

Mágha, Bháraví, or Naishadha, Uttarcharita, and Sakuntalá.

SMRITI.

(*First examination.*)

Tithitattva or Prayaschittatattva and Udváhatattva.

(*Middle examination.*)

Sráddhatattva and Malamásatattva and Suddhitattva or Dáyabhága and Dattakamimansá.

NYAYA.

(*First examination.*)

Vyápti-Panchaka, Siddhántalakshana, Vyádhikaranadharmávachhinnabháva and Avachchhedakatva-nirukti.

(*Middle examination.*)

Pakshata, Parámarsa, and Viseshavyápti.

(*Third examination.*)

Sámánya-nirukti.

(*Fourth examination.*)

Savda-Sakti-prakásiká.

Vedanta.

(First examination.)

Vedánta-Sára.

(Middle examination.)

Vedánta-paribhásha and Vedánta-Sára.

Sankhya Patanjala.

(First examination.)

Sánkhyatattva-Kaumudí or Yoga-Sútra.

(Middle examination.)

Sánkhya-darsána or Yoga-Sutra with Vyása-Bhásya.

The first examination under the Samáj came off last year, at which 45 candidates (coming from Dacca, Faridpur, Khulna, Jessore, Hooghly, Burdwan, Rajshahi, Midnapore, and 24-Parganas) appeared, of whom 35 passed.

In order to pass in the 1st, 2nd, and 3rd divisions, a candidate must obtain 50, 40, and 33 per cent. respectively of the total marks.

The following tabular statement will show the results of the examination:—

Subject.	Name of examination.	Number of candidates at the examination.	Number of candidates passed.			Total.
			First division.	Second division.	Third division.	
Vyákarana ...	First examination ...	5	...	2	1	3
	Middle „ ...	9	2	1	5	8
Sáhitya ...	First „ ...	3	1	...	...	1
	Middle „ ...	16	3	5	5	13
Smriti ...	First „ ...	7	6	...	...	6
	Middle „ ...	1	1	...	...	1
Nyáya ...	First „ ...	2	1	...	...	1
	Third „ ...	1	1	...	...	1
Sánkhya ...	First „ ...	1	1	...	...	1

At the time of the annual examination, the Pandits of adjacent places are invited and *vidáyas* are given to them; the travelling expenses of examinees from distant places are paid by the Samáj.

The account for the last year is given below:—

Receipts.	Rs.
Subscriptions	115
From Pandit Panchanan Tarkaratna	60
Total ...	175

Disbursements.	Rs.
Travelling charges to Examinees ...	25
Vidáyas to Pandits	85
Boarding expenses for Pandits and Examinees	50
Printing charges	15
Total ...	175

Calcutta,
The 7th September 1891.

MAHESA CHANDRA NYAYARATNA,
Principal, Sanskrit College.

H. P. & others.—Reg. No. 6356J—340—16·4·92.